PRO:

VERBES OR ADAGIES

gathered out of the Chiliades of Eralmus by Rycharde Tauerner. With newe addicions as well of Latyn prouerbes as of Englishe.

Anno. M. D. L.

Cum priuilegio ad imprimendum solum.

FOrasmoch as I think it wil be no les pleasaunte then profitable vnto you(good readers) to heare some of the most nette & handsome prouerbes which the incomparable lerned man Erasmus Roterodam hath in his boke of Chiliades gathered togethet out of the moste approued authors: although it be a mater of great importaunce to handle thē in theyr kynde, and a prouince farre surmountynge the slender capacite of myne wytte: yet for your sakes & for the loue I beare to the furtheraunce & adourmēt of my natyue countrey. I wil not sticke after myne accustomed maner, which is Rudiori ac crassiori minerua, to make here a breife collection of some of them. If ye shall lyke my studie and industrie taken in this behalfe, I wyl be glad: If not, yet my honest harte is not to be blamed. Fare ye well.

Emo bene imperat, niſi q̄ paruerit imperio.

No man can be a good ruler, onles he hathe bnee fyrſte ruled. Certes. nothynge is truer, than this prouerbe, both becauſe no prynce, no ruler, no mayſter can wel do his office: onles he fyrſt were a ſubiecte & vnder the correction eyther of his parentes, tutours, gouernours, or teachers. And alſo bycauſe that a man muſte fyrſte rule his owne luſtes, & be him ſelf obedient to right reaſon, ere he cā wel gouerne other

Quique vult dicit, quæ non vult audiet. Terẽce

He that ſpeaketh what he wyll, ſhall heare what he wyll not. Lette men beware howe they rayle.

Sero

Sero ſapiunt phryges.

The Troyans are wyſe to late. When the ſege of Troye hadde endured foꝛ the ſpace of ten yeares, then at laſte the Troyans whiche nowe hadde ſuffred innumerable myſchiefes, began to take coũſayle whether it were beſte to ſende home agayne fayꝛe Helene the occaſyon of all theyꝛ miſerye. But whē theyꝛ countrey was nowe with contynuall warres waſted and deſtroyed it was to late to be wyſe. Euen ſo it is of many at this daye. They be wyſe, but to late.

Piſcator ictus ſapiet.

The fyſher ſtryken wyll be wyſe. A certayne fyſherman, when he had dꝛawen vp his nette, and began nowe to take in his hādes the fyſhes whiche he had caught, chaū-

ced

eed to take vp also a Scorpyon, which forthwith strake hym. Well (q he, nowe that I am stryken I wyll beware. The Englyshe prouerbe is in this fasshion pronounced. The brent chylde fyer dredeth.

Factum stultus cognoscit.

A thynge doone, the fole knoweth. But a wyse man forseethe and consyderethe thynges afore they come to passe.

Malo accepto, stultus sapit.

The fole, when he hath take hurte wareth wyse. The wyse man seeth the daunger and mischefe of thynges afore hande. Certaynelye, had I wyst, is a foles worde. Ano there fore the englyshe man sayeth. Better is one fore thought than two after.

Felix

Fœlix quem faciunt aliena pericula cautum.

He is happy. whom other mens perylles maketh warre.

Bos lassus fortius figit pedem.

An olde beaten oxe fastenethe his fote the stronger. Hierome vsed this prouerbe writynge to S. Austyne to feare hym that he a ponge man shulde not prouoke, S. Hierome at that tyme olde. Forasmuch as though sage and aunciente persons be nat sone sturred to reuenge them selues, sythe they be nowe as it were wery for age, yet yf there be no remedye but they muste nedes meddel, they wil giue much tougher and more erneste strokes.

The englyshe prouerbe sayth thus And olde dogge byteth sore.

Malum

Malum bene conditum ne moueris.

Moue not an euyll that is well layed. An incõmoditie wel couched is not to be sturred.

Stultus stulta loquitur.

A foole speaketh foolysshe thynges And as oure Englysshe prouerbe sayth: A foles bolt is soone shotte, where as the wyse manne speakethe seldom and wittely.

Oculis magis habenda fides, q̃ auribus.

Credite is rather to be gyuen to the eyes then to the eares, that is the thynges that be sene are more certayne, than that be harde.

Multæ regum aures, atque oculi.

Kynges haue many eares and ma-

nye

nye eyes, as who ſhulde ſaye, no thynge can be ſpoken, nothynge doone ſo ſecretly agaynſte kynges and rulers, but by one meanes or other at lengthe it wyll come to theyr knowledge. They haue eares that lyſten an hũdreth myles from thẽ, they haue eyes that eſpyſe oute moze thynges then menne wolde thynke. Wherfoze it is wyſedome for ſubiectes, not onelye to kepe theyr pzinces lawes & ordinaunces in the face of the wozlde, but alſo pzeuely: namely ſyth Paule wolde haue rulers obeyed euen for conſcience ſake.

Roma. 13

Longæ regum manus.

Kynges haue longe handes. They can bzynge in men, they can plucke in thynges, though they be a great waye of.

Malo

Malo nodo malus quærendus cuneus.

To a crabbed knotte muste be sought a crabbed wedge. A strong diſeaſe requyreth a ſtronge medycine. A ſhrewede wyfe a ſhrewede huſbande to tame her. A boyſteous horſe, a boyſteous ſnaffell.

Malum conſilium conſultori peſſimum.

Eupll counſayle is wozſt to the counſaylour. Counſayle is a certayne holy thyng. And as it ought gladly to be taken, whan occaſion requyreth: ſo it ought aduyſedlye, purely, and withoute fraude to be gyuen when one nedeth it. Otherwyſe without doubt Goddes hand wyll appere to take punyſhemente of hym that with falſhod and gyle hath foyled a thynge bothe holye

and deuine. To this agreethe Ec
Ec.27. clesiasticus. Who soeuer (sayeth
he) gyueth a leude counsayle: it
shall turne vpon hym selfe, and he
shall not knowe from whens it cō
meth. Here I thynke it not amysse
to take report of a certayne plea
saunt fable wrytten in Greke, not
much dyssentynge frome this pur
pose, which is this.

A pleasaunt fable of ỹ Lion.

The Lyon for weaknes of age
beynge sycke and keppynge hym
selfe in his denne, all the other
beastes accordynge to theyr duc
tye and allegeaunce come to loke
howe theyr kynge dothe,
Only Raynarde ỹ for absēteth her
selfe. Wherfore ỹ wolke now espyēg
a good occasion, accuseth the Fore
of treason vnto the Lions maiesty,
as one that dyspyseth the kynge
and gouernour of all beastes and

whiche

which of frowardenes and trayto-
ous harte wyll not with other
beastes vysyte hys maiestye, as
heyr allegiaunce requyred,
Whyle the Wolfe was thus accu-
synge the Foxe, the Foxe preuelye
cōmeth in and heareth the ende of
the Wolfes complaynte. Nowe
whan the Lion loked vp & espyed
Reynarde forthwith he gnassheth
w̄ his teeth agaynst her. But she,
after she had obteyned a space to
pourge her selfe, thus begynnethe
to make her defence. I beseche you
syr kynge, ꝙ she, what one beaste
of al that be heare assembled to vi-
site your maiestye, is so carefull, &
busye to do you good, and to helpe
you, as I am, whiche haue runne
aboute euer sythens ye sykened, to
seke counsayle for your maladye,
& nowe at last I haue serched oute
a soue-

a souerayne medycyne of the phy
sicians. The Lion hearynge this
streyght charged her to tell the me
dicine. Truly e, q ꝑ Fox, yf ye wyl
flee the wolfe and wrap youre sel
in his skynne, ye shall fynde (saye
they) ease of your payne. The Ly
on lyght of creditie, forthwith rāne
vpon the Wolfe and slewe hym
who thus kylled, the craftye Fox
laughed that the sklaunderous
euyll counsayle of the wolfe lygh
ted vppon his owne pate. Lette all
counsaylours beare this example
well in mynde. Yf they be nothyng
moued with fables. Lette them at
lest be admonished with the hysto
ry of Aman in the boke of Hester
whiche is in the Byble.

Suum cuiq; pulchrum.

Euery man thynketh his owne
thynge fayre. Mans mynde is so
infected

infected with the blynde loue of it
hyselfe: that thou shalt fynde no mã
so sobre, so ware, so lokynge about
hym: but in estempynge his owne
selfe thynges doteth.

Patriæ fumus, igni alieno lucu-
lentior.

The smoke of a mannes owne
countrey, is much clearer than the
fyer in a straunge countreye. The
countrey wherin we be borne, plea-
seth naturallye euerye man beste,
and he longeth contynuallye to see
it, yea be his owne countrey neuer
so vnkynde vnto hym, lette his
owne countreymen banysshe hym,
exclude hym, thrust hym oute neuer
so spytefully, yet he can nat so har-
den his harte, but he muste nedes
loue it, desyre to heare of it, be
glad to be at one with it agayne.
Whiche thyng the exemples of moste

renow

renowmed persons haue well de-
clared.

Frons occipicio prior.

The forehead is afore the hinde
parte of the heade. As who shuld
saye, the thynge a man seeth don
afore his face and in his owne pre-
sence is for most parte better don
that ỳ is done behynde his backe.

The masters eye.

A certayne man (as Aristotl
tellethe) was asked what thyng
best fedeth a horse, he answereth th
maysters eye. Hytherto pertay
nethe also the storye that Gelile te
lethe. A certayne man well fedd
had a very leane horse. Nowe wh
he was asked what was the caus
that his horse was so leane: He an
swered that this ought not to sem
any maruayle at all, yf he were t
better lykynge than his horse, so
asmuche, as he hym selfe fedde hi
selfe

delfe, but his seruaunte fedde his
oxse. These thynges tende all to
his ende, that euerye man shulde
as much as maye be, execute his
vsynes, his callynge, his office
by hym selfe and not by bycares
or deputies, as nowe we se doone,
well nere of all degrees of men.
There be kynges, there be Cardi-
nalles, there be Bishops. Prelates
and sondry other officers and ma-
gistrates in Christendome, whiche
do all by bycares and deputies,
put them selues lyue in mooste ydel-
nes and in all kyndes of pleasure
lyke popes. Wold god these wolde
take example of our mooste vigilãt
prince and soueraygne lorde kynge
Henry the eyght, who not only set
teth vigilant deputies and mynys-
trrs vnder hym, but also lokethe
hym selfe ryght buselye vppon his
charge

charge cōmitted vnto hym of god

Aequalis æquadem delectat.

Lyke delyteth the lyke. Lykenes of maners, egaltye of age, symylitude in all thynges wonderfully knitteth persons togither and gendreth frenshyp. We se yonge persons kepe companye with yonge persons, aged with the aged, we se lerned men resorte to lerned, vnthryftes do gather togyther with vnthryftes, and good fellowes with suche as be good fellowes, and so forth.

Simile gaudet simili.

The lyke delytethe in the lyke or as the Englyshe man sayeth.

Similitudo mater amoris.

Lyke wyll to lyke, Symylytude (as Aristotle sayethe) is mother of loue. Wherfore where a full lykenes in all poyntes is betwene

twene persons, there no doubte is moost vehement and ardent loue.

Semper similem ducit Deus ad similem.

God alwaye drawethe the lyke to the lyke.

Semper graculus assidet graculo.

Alwaye the Jaye syttethe with the Jay. These prouerbes be of one sence and meanynge.

Figulus figulo inuidet, faber fabro.

The potter enuieth the potter, the smyth the smythe. The Englyshe man pronoūceth this prouerbe in this sort: One begger byddeth wo that an other by the doze shulde go: Assuredly where men exercyse one science, there commonlye the lykenes of the science doth rather gender harte brennynge then it dothe loue or beneuolence.

Cretensis Cretensem.

One false marchaunte deceyueth
an other. The men of Crete wer
in olde tyme muche reproued fo
theyr falshode and deceyte.

Cretiza cum Cretensi.

Practyse craft with the crafty. Of
vanite & dissimulacion of the Cret
sans the Apostle Paule also speket
This prouerbe biddeth vs other
whyles to dissēble w̄ dissēblers, na
mely where singlenes wyll take n
place. The english prouerbe sayth
He had nede to haue a longe spon
that shuld eate with the deuyl, mea
nynge, that he which must haue t
do with craftye persons ought
hym selfe to knowe crafte.

Principium dimidium tocius.

The beginnynge is halfe the hole
There be manye greate delayers
Long they be ere they can be per
swaded to set vpon an honest act, s
many perils they cast, To morow

o mozowe they say we wyll begin,
ut this to mozowe is euer cõpug
ut neuer pzelẽt, wherefoze who so
vith good courage bẽtureth vpon
is matters hath alredy half done.

Satius est initiis mederi, q̃ fini,

Better it is to remedy the begyn-
ynges then the endes. Stoppe a
isease (sayeth the poete Ouide)
hyle it is in the commynge. Ye-
icine is sought foz to late, whan
y longe continuaunce of tyme the
isease catcheth ones strength.

Mentem occurrite mozbo.

Audaces fortuna iuuat,

Foztune helpeth men of good cou-
age. He that feareth ẏ his matters
hall not haue good succesſe: ſhall
euer bzynge his matters to paſſe.
l cowarde verely neuer obteyned ẏ
sbue of a fayze lady. Also an other
nglyſhe pzouerbe sayeth: Spare
, ſo ſpeake, and ſpare to ſpede.

ratrũ inter ſe iræ ſunt acerbiſſimæ.

The discorde of brethren betwen
them selues is moste bytter. Thi
to be true we haue many example
out of hystories, of Caym and Ab
of Rhomulus and Remus, of Ja
cob and Esau and of infinite othe

Taurum tollet, qui vitulum s
stulerit.

He that hath borne a calfe, sha
also beare a bull, he that accust
meth hym selfe to lytle thynges
by lytle and lytle shalbe able to
awaye with greater thynges. O
Milo. named Milo was wont euery da
to beare a certayne waye on h
shoulders a calfe. At lengthe t
calfe grew to a great oxe, his da
ly exercise made hym styll able
beare ỹ oxe, when the oxe was n
of an excedynge greate quantyt
ye se what maystryes vse woꝛke

Viuorum oportet meminisse.

We ought to remēber the lyuyng. There be many that loue to talke of deade men, yea and with deade men as muche as in them lyeth. And yf they go aboute to extende theyr liberalite and to do any good dedes, they hadde leuer lashe oute theyr wycked Mommon on the dead, than on the quycke. So lyttel regarde they haue to the lyuelye ymages, of God, whom god neuer the les so tendereth, that what so euer we bestowe vpon them, he coūteth bestowed euen vpon him selfe. Also this prouerbe hathe place agaynste them that immoderatelye bewayle the dead. Where vnto agreethe oure Englyshe prouerbe sayenge. We ought to lyue by the quycke and not by the deade.

Mature fias senex, si diu uelis esse senex.

Become an olde manne b[illegible]me y
thou wylt be an olde man longe.
By this we be monyshed, Tha
wyyle we be stronge and lusty, w
cease from ouer muche labours,
also from suche riottes, daliaunce
& surfetynge, as commonly yout
delyzeth. For who so contynueth
in them, shall fall into age, that i
to say, into weakenes of nature o
euer he be ware. Wherfore yf h
entende to lyue longe and to lyu
manye wynters an olde manne, le
hym forsake the fonde ragyes o
youth be tymes. This prouerbe i
englyshe is thus. Begynne betym
for to be sage, yf thou wyll lead
longe olde age.

Oportet remum ducere qu
didicit.

He ought to holde the ooze y hath
lerned it. That is to saye: Euery
man must practyse that science an
tacul

acultie, that hath ben afore taught ym. Let not the shomaker medie urther then his shoes. Lette the loughman talke of his plough.

Ex vno omnia specta.

By one consider all, that is to say, of the profe of one thynge, coniecture the reste, Of a pece of mennes procedynges, gesse the resydue.

Ex aspectu nascitur amor.

Of syght is loue gendred. No man loueth that thynge he knoweth not of companyenge and resortynge together spryngeth mutuall loue. And namelye the eyes be lures and paytes of loue. Wherfore yf thou wyll not loue the thyng that is vnlawefull for the to loue, absteyne from beholdynge. He that beholdeth a woman (sayth Christe) with a luste vnto her, hathe alreadye played an aduouterers parte with her in his harte. If thyne eye thrr- Mat. 5.

foꝛe be an impediment and let vnto
ỹ, plucke it out. Better it were foꝛ
the to entre into heauen withoute
an eye, then with bothe eyes to be
caste into hell fyer. Nowe we rede
that certayne phyloſophers euen
foꝛ this cauſe (and amonges them
Democritus) plucked oute theyr
owne eyes, bycauſe they were the
occaſioners and pꝛouokers of all
euyll affiyctyons and luſtes. But
albeit Chꝛyſte meant not, that we
ſhulde ſo deforme our bodyes and
ſpoyle oure ſelues of a membꝛe of
ỹ ſame, whiche otherwayes is ve-
ry pꝛofytable vnto vs, yet we chꝛy-
ſten menne be ſo inhybyted by this
commaundemente of Chꝛyſte that
we ought not to faſten oure eyes
where it is not lawfull. Foꝛ better
it were to lacke the operacyon of
the eyes and neuer to behold thyn-
ges delectable to the eye, then by ỹ
ſame

Demo-
critus.

ame to be in daũger of dãnacyon.

The Englyſhe man hathe a pzetye zouerbe ſoundynge muche to the ame purpoſe, which is this. That he eye ſeeth nat, ẏ herte rueth nat.

Candidæ muſarum ianuæ.

The dooꝛes of the muſes be without enuye, that is to ſaye, learned perſons ought frely, gentylly, and without enuye admytte other vnto them that deſyꝛe to be taught oꝛ inkoꝛmed of them.

Ad conſilium ne acceſſeris anteq̃ voceris.

Come nat to counſayle akoꝛe thou be called.

Iucundiſſima nauigatio iuxta terram, ambulatio iuxta mare.

It is mooſt pleaſaunte rowynge nere the lande, and walkynge nere the ſea. Man is muche delyted with varietie.

Non eſt eiſudem & multa& oportu= Quint: lian.

oportuna dicere.

It is not for one man to speake both many wordes and apte wordes. This prouerbe teachethe vs to eschewe muche talke, for asmuch as for mooste parte, he muste nedes fayle in his speache that loueth to haue many wordes. To this agreeth the wyse man in his prouerbes where he sayeth, that vnto muche speakynge is synne annexed.
Also oure Englysche prouerbe is not to be forgotten, whiche sayeth where many wordes be, the trouth goeth by.

Quot homines, tot sententiæ.

So many men, so many wyttes So many heades, so many iudge-
Rom. 9 mentes. Thapostle Paule not forgetfull hereof aduertiseth vs, that for the excludynge of contencyon we suffre euery man to abunde

his owne sence, whose counsayle yf pure dyuynes in Chrystendome wolde folowe, there shulde not be at this day so great dissension in ȳ church in matters of smale weyght for there be many thynges whiche without daunger of the Chrysten relygyon maye be vnknowen well ynough.

Emere malo q̄ rogare.

I hadde leuer bye, then begge. Or as the Englysh man pronouncethe. He that goethe a sorowynge goeth a sorowynge. Wherby sygnyfyed that a thynge obteyned with muche sute and prayer, is in deede dearelye boughte. For assuredlye to an honest harte it is death to begge, onles it be of his specyall frende, of whome he myght be as bolde, as vpon hym selfe, in so muche that he hadde rather bye the thynge very deare for his moneye, then

then to get it by petycyon at an o-
ther mans hande.

Vbi amici, ibi opes.

Where frendes be, there be goo-
des. Where vnto our Englishe pro-
uerbe alludeth: A frend in court is
woyth a peny in purse.
By this is meant that frendes be
better than money, and that vnto
the sustentacyon of mannes lyfe,
frendes be moze auayable with-
out money, than money without
frendes. And foz this cause amon-
ges the Scythyans (as Lucian de-
clareth) he was counted the rycheſt
man, whiche had the sureſt & beſte
frendes. But nowe yt a man wyll
haue respecte to ỹ maners of theſe
dayes: we had nede to turne ỹ pro-
uerbe and saye, where goodes be,
there be frendes.

The maner of the Scythians.

Durum

Durum est contra stimulum calcitrare. Actu. ix

It is harde kyckynge agaynste the gode. It is euyll stryuyng agaynst the streme, that is to saye, It is greate folye to struggle agaynste such thynges as thou canste not ouercome, or to prouoke them, who yf they be sturred maye do the displeasures, or to wrastle with gods prouidence, and the incommoditie which thou canneste not auoyde, by thy impacient bearynge not onelye not to eschewe it, but also to double the same.

Pecuniæ obediunt omnia. Eccleo.

Unto money be all thynges obedyent. This prouerbe was neuer better verified than at this daye amonges Christen men, which neuertheles by theyr professió, ought to despyse worldly goodes.

Veritas simplex oracio.

Trouthes

Trouthes tale is ſimple, he that meaneth good faythe, goeth not about to gloſe his communycacyon with paynted wordes. Playne and homely men call a fygge, a fygge, and a ſpade a ſpade. Rhetorike and colorynge of ſpech proueth many tymes as mās matter to be naught

Tunica pallio propior eſt.

My cote is nerer me than my robe or gowne. The englyſhe prouerbe ſayeth: Nere is my cote but nerer is my ſhyrt. By this is ſignified that one trēde is nerer vnto a man than an other is.

Terēce Omnes ſibi melius eſſe malunt, q̄ alteri.

Euery man loueth hym ſelfe better than he loueth an other. Whether this ſayenge may ſtande with Chriſtes doctrine, whiche byddeth vs loue oure neyghboure as oure ſelfe: let the doctours and profeſ-

ſours

ours of diuinitie dyscusse. For some there be that put degrees of charitie, and wyll that charitie shulde begyn fyrst at a mans owne selfe.

Multa cadunt inter calicem supremaq; labra.

Manye thynges fall betwene the cuppe and the mouth. The occasyon of this prouerbe was this,

There was a certayne person called Anceus, whiche was sonne to Neptune. This Anceus in sowing tyme of vynes, called sore vppon his seruauntes for to applye theyr workes, with which importune callyng on, one of his seruãtes beyng euen for werynes of the laboure moued agaynst his mayster. Well mayster, ꝙ he, as hastelye as ye nowe call vppon vs, it shall not be your chaunce euer to tast wyne of this vine. After, when the vyne tre dyd

Anceus

dyd ſpꝛynge vp happely, and t
grapes were nowe rype, the ma
ſter triumphynge and moch reto
ſynge, calleth foꝛ the ſeruaunt a
commaundeth hym to pꝛelle wy
into his cuppe. Nowe when he ha
the cuppe ful of wyne in his hand
redy to ſet it to his mouth, he pu
teth his ſayde ſeruaunte in mynd
of his woꝛdes, vpbꝛaydynge hy
of his falſe pꝛopheſyenge. Th
ſeruaunt than bꝛyngeth foꝛthe thi
ſentence to his mayſter. Betwen
the cuppe and the lyppes may
come many caſualties. Whyle th
ſeruaunte was thus ſpeakyng, an
euen as the mayſter was lyftyng
vp ẏ cuppe to his mouth, behold
the chaunce, ſodeynly cõmeth run
nynge in, an other ſeruaunt & tel
leth howe a great wilde boꝛe is de
ſtroyenge the vyneyarde: Which
tydynges as ſone as Inceus hea
re

eth, forthwith he settethe downe
is cuppe and runneth vppon the
ylde boye, of whome (whyle he
as chasynge of hym) he was gre-
ously wounded and so dyed.
Lette this example teache menne
ot to truste on the slypperneſſe
f fortune. For it cõmonlye cõmeth
o passe, that when menne thynke
hem selues moost sure, they be so-
est deceyued.

Bis pueri senes.

Olde folke are twyse chyldren, or
ouble chyldren. Aristotle in his
olitykes wryteth, that after two
nd fyfty yeares, the sharpenes of
wyt wareth blunt and dull, where
ore comonly from that tyme men
women growe euerye daye more
yldysshe and more, so that whan
ey come ones to extreme age as
foure score or there aboute,
ey dyffer in wytte and fascyons

The opynyon of aristotell.

very lytle frome chyldren. I say
commonly, for al be not so, but such
as exercyse not theyr memory, and
wyl not retayne theyr myndes oc-
cupyed in the practyse and conty-
nuall exercyse of honest and comly
busynesses.

Ne Hercules quidem contra duos.

Not Hercules agaynste two, that
is to saye: Thoughe a man neuer
so much excelleth other in strength
yet it wyll be harde for hym to mat-
che two and mo at ones. And one
man maye lawefull gyue place to a
multytude.

Vnus vir nullus vir.

One man no man. One man left
alone and forsaken of all the reste
can do lytle good.

Ne sutor vltra crepidam,

Let not the shomaker go beyong
his shoe. Plinye reherseth this hi
story

ory. Whan the mooste cunnynge and excellent painter Apelles had made anye goodlye and excellente peece of worke, he was wont to sette out towardes the stretes syde, ȳ thenne mpght loke vpon it & talke theyr fansies of it, and he him selfe wolde also lye lurkynge in a corner to heare mens iudgementes what faulte were founde in his worke, to thintent yf there were any thyng amys, he mpght amende it. Amonges other there came to the stall where his worke stode oute to be seene a shomaker, whiche vewynge well the picture, anone espyed a faulte in the shoes that there lacked a latchet. Apelles a gaynste ȳ next daye amendeth the fault. The next day the shomaker commethe gayne, and takynge a lytle prde that he had founde a fault, in so cũpuge a mannes worke begynneth

Apelles the connynge payater

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ulte were founde in his worke,
o thintent yf there were any thyng
mys, he myght amende it, Amon=
es other there came to the stall
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ynge a mannes worke begynneth

Apelles the connynge paynter

to fynde an other fault in the legg
Apelles not sufferynge his sawcy
nes, cryed out vnto hym. Let th
shomaker not passe the shoe. Ce
tes euerye man ought to meddle n
further then he can skyll of. Eu
ry man(sayeth Aristotle) is a me
iudge of that hym selfe is lerned
For he sayeth a blynde man ough
not to dysputе of colours. An
therfore Quintilian wryteth, tha
scyens shulde be happy yf only a
tificers myght iudge of them.

Nequicq̃ sapit qui sibi non sapit.

He is in vayne wyse ꝑ is not wy
for hym selfe, This prouerbe how
true it is, I wyll not dysputе, bu
sure I am, that men of oure tym
kepe this sayenge so tompe, ꝑ he
not counted worthy to be called
manne whithe by anye meanes ca
not seke his owne auauntage.
Howebeit I can not denye but
ma

man maye very well after an ho-
nest sorte loke to his owne profytte
and gaynes where he is in that
place as he may helpe hym selfe.
For as oure common prouerbe
sayeth. He is an euyll cooke, that
can not lycke his owne fyngers.

Dicendo dicere, discunt.

By speakynge men lerne to speake
by wrytynge men learne to wryte
by syngynge to synge, brieflye eue-
ry scyence is gotten by lernynge of
the same.

Nunq̃ ex malo patre bonus filius.

Of an euyll father commethe ne-
uer a good chylde. For as oure
Englyshe prouerbe testifieth. The
yonge cocke learne to crowe of the
olde.

Mali corui malum ouum.

Of an euyll rauen an euyll egge.
These two prouerbes be of one

meanyge. Of euyll is engendre euyll. The chylde for the moost parte folowethe the fathers steppes. An euyl tre (sayeth Christ) ca
Math. 5 brynge forth no good fruite. Our fore parentes Adam and Eue were for theyr transgressyon depryue of orygynall iustyce, of the true feare of God, of the true and pure loue of God, of the true and perfyte knowledge of God, &c. Wherefore all we that be spronge of them can not but be lykewyse spotted & naturally corrupted with the same vyces.

Qualis vir talis oracio.

As the man is, so is his talke. The talke of honest men is honestye, the talke of knaues is knauerye.

Facile cum valemus, recta consilia ægrotias damus,

Whan we be hayle, we easely gyue good counsayles to the sycke. This

entence of Terence is not muche unlyke the wyse answere of Thales the sage who beynge demaunded what is the most harde thynge to do, answere, to knowe thy selfe. Agayne whan the same Thales was demaunded, what is the easest thynge of all: he aunswered, to gyue good counsayle to other.

The answer of Thales.

Quæ supra nos, nihil ad nos.

The thynges that be aboue vs. belonge nothynge vnto vs. This was the sayenge of Socrates. But we maye also turne it the contrarye way: The thynges that be vnderneth vs, perteyne nothynge vnto vs. For as we oughte not curyously to enserche what thynges be done in heauen: so is it no lytell foly narowly to seke what is done vnder the earth. And as it becometh not Jacke strawe to reason of princes matters, so agayne it is

not semynge for persons of honest
honour to be euer busye in euery
tryflynge matter.

Horace.

Optat ephippia bos piger optet
tat arare cabullus.

The slowe oxe wisheth for the sadle
and the geldynge to eare the groũd
No man is contented with hys
lotte, the courtier wolde dwell in
countrey, the dweller in the countr
treye wold be a courtier, the bachi
ler wysheth hym selfe maryed, a
gayne whan he is maryed he wold
be vnmaryed.

Nosce teipsum.

Knowe thy selfe. Plato ascrybeth
this dyuyne sentence vnto Apollo
But whose sayenge so euer it was
Certes it is both true and godly,
worthy of christen men to be conti
nually borne in mynde.

Ne quid nimis,

Nothynge to muche. For (as we
commenly

ōmenly say in Englysh: To much of nothynge is good. There is (sayeth Horace) a measure in thynges and certayne lustes ouer whiche and on this syde whiche, the ryght can not stande. Measure no doute is an hygh treasure. Some can not do but they ouer do, either in the redresse of the abuses in the churche they wyll runne to farre & quyte and cleane take away al honest ceremonies, tradycyons, and lawes, or els in the maynteyninge of that is honeste, they wyll without choyse styffely defende yea and kepe styll in theyr churches all custome, ceremonies, and tradicions be they neuer so detestably abused and gone from the fyrst institucion So harde it is to kepe the golden mediocritte which the sayde poete Horace full wyttely describeth.

Aureā. quisque mediocritatē. &c.

Sponde, noxa præsto est.

Be ſuretie for an other and harme
is at hande. What loſſe: what bo
ter vndoynge, commeth by ſurety
ſhyp who knoweth not. Albeit,
graunt, a man muſt beare with hi
frēde, and in caſe of neceſſitie al
with the poore and nedye.

Non omnes qui habent Citha
ram, ſunt Citharœdi.

All that haue harpes be no har
pers. Outwarde ſygnes many ty
mes deceyue men. All that hau
the goſpel hangynge at theyr gy
dels be no goſpellers. Nor agayn
all that diſprayſe the leude faſcio
of the Pappiſtes be not forthwith
Heretiques. We ought not to iug
accordynge to the outwarde appe
raunce of thynges.

Simia, ſimia eſt, etiam ſi aurea geſtet
inſignia.

An ape is an ape although ſhe
weare badges of golde. This pro-

uerbe

uerbe aduertysethe vs that the ornamentes of fortune do not chaũge the nature of man. The occasyon of this prouerbe (as telleth Lucyã) came herof. A certayne kynge of Egypte kepte vp a numbre of Apes and caused them to be taught the fourme and waye of daunsynge.

The maske of Apes

For lyke as no beast approcheth ne ter to the fygure of mẽ, then the Ape: so is there none other beaste ẏ eyther better or more wyllynglye counterfayteth mans actes: gestures and fashions, than this beaste. Beynge therfore anone taught the feate of daunsynge: they began to maske, clad in purple robes, with vysours on theyr faces. Thus of louge tyme this gorgyous syghte delyted excedyngly the kynge and his lordes and ladyes, tyl at laste a mery felowe bryngynge preuyly in his bosome a good sorte of nuttes

dyd

dyd caſt them in the flooze amon
ges the maſkers. Heare foꝛthwit
the apes ſo ſoone as they ſawe th
nuttes, foꝛgettynge theyꝛ daun
ſynge beganne to ſhewe what the
were of the daunſers retoꝛned t
to apes, & tearynge a ſunder they
viſours and maſkynge apparel
ſkambled and went together by th
eares foꝛ the nuttes not without
great laughynge of the lokers on
It is to be feared leſte at this day
there be in Chriſtendome manye a
pes (that is to ſaye counterfayter
whiche by a Greke woꝛde we com
monlye call hypocrites) decked i
purple badgꝛs and cognyſaunces,
that is to wytte, whiche beare out
warde ſygnes and badges of great
holynes as though they were lam
bes, but inwardely they be raue
nous Wolues.

Artem quæuis alit regio.

Arte

Arte or cunnynge euerye countrey nourysheth, ẏ is to saye, cunnynge mē, & such as haue anye facultie or science, whether so euer they goo: shall lacke no lyuynge. Cunnynge (they say) is no burthen. It neyther can be taken from the by theues, and into what parte of the world so euer thou go, it foloweth the. Suetonius wryteth that it was shewed before vnto themperour Nero by his Astronomers ẏ the tyme shulde come whē he shulde be put oute of his Empyre, by reason whereof he gaue hym selfe muche the more egerly vnto the studye of Musyke in so muche that he became verye excellente, and then he was wonte to haue oft in his mouth ẏ sayd prouerbe. And esteined it the foweleste reproche that coulde be layde vnto him to be called an euyll harper or player vpō instrumētes. The same thing

Nero.

thyng also (as in an other place is mencioned) dyd happen vnto Dyonisius kynge of the Syracusans whiche after he was thrust oute of his kyngdome, came to Corynthe, and there dyd set vp a schole and taughte chyldren letters and musicke. For this cause amonges the Greakes is arte or cunnynge called the porte or hauen of necessitie vnto men mortall, that is to saye, ỹ onely refuge in pouertie. Where fore so many as be wyse, thoughe they haue aboundaunce of worldly goodes for the tyme, yet lette them not despyse honeste artes, neyther yet be recheles in bryngynge vppe theyr chyldren, and puttynge them to lernynge or some facultye, where by yf fortune fayle they maye yet get them a lyuynge.

Sciens the port of rede.

Tamer

Omnium rerum vicissitudo est.

There is an alteracion of al thyngs

This

This sentence of Terẽce signifieth that in mens thynges nothynge is perpetuall, no thynge stable, but all passe & trepasse euen lyke to the ebbynge & flowynge of the Ocean sea wherunto ỹ englische prouerbe alludeth that sayth: After a lowe ebbe commeth a floude. whiche hath the same sence that the laten hath.

Iucunda vicissitudo rerum.

Chaunge of thynges is pleasaunt.

Where shyft of thynges is not mãs mynde anone shall waxe wery & dul. For assuredly such is the nature of thynges, so great lothsomenes there is of mans appetite, that nothynge can be so swete, but shall be abhorred, yf it be any long whil vsed. Nothynge is so galaũt, so excellent. that can longe content the mynde. And therefore the poete Iuuenall wryteth very handsomly.

A seldome vse of pleasures maketh

keth the same the more pleasaunt
Shift & variete hath so great for
in euery thyng ỹ by reason of ỹ ne
nes, other whyles thynges ỹ be n
all of ỹ best do please mẽ very wel

Nosce tempus.

Knowe tyme. Opportunytie is
such force that of honest it make
vnhonest, of dammage auaũtag
of pleasure greuaunce, of a goo
turne a shrewed turne, & contrary
wyse of vnhonest honest, of auaun
tage dammage, and breffye to con
clude it cleane chaungeth ỹ natur
of thynges. This opportunyte o
occasyon(for so also ye maye call
in auenturynge and fynyshynge
busynes: doubtles beareth ỹ cheif
stroke, so that not withoute goo
skyll the paynyms of olde tym
counted it a diuyne thynge.
And in this wyse they paynted he
They made her a goddesse stan

dyng

ynge with fethered feete vppon whele and turnynge her selfe aoute the circle therof most swiftey, beynge on the former parte of er hed more hearye and on the hinder parte balde, so that by the fore arte she maye easely be caughte, ut by the hynder parte not so.

Male parta male dilabuntur.

Euyll gotten good go euyll awaye It is commonly sene by the hyghe rouydēce of God that goodes vnaufully gotten vanishe awaye, no an knoweth howe.

Occultæ musices nullus respectus.

Of musyke hyd is no regarde aue a man neuer so excellente lerynge or knowledge in any feate, et yf he be not knowen, he is had no pryce. A lyke thynge is red in Cap. 29 cclesiastico. Of wysedome hydde, of treasure cast in a corner, com-

meth no profite.

Vna hirundo non facit ver.

It is not one ſwalowe that bryn
geth in ſomer. It is not one goo
qualitie that maketh a man goo
Swalowes be a token of the by
gynnynge of ſomer, yet one ſwa
lowe is no ſure token. Alſo ye ma
vſe this prouerbe when ye wyll ſp
nytye that one daye or lytell tym
is not ynoughe for the acheuyng
of a great matter. Which is al o
with this in Englythe: Rome wa
not buylt in one daye.

Plaut. Altera manu fert lapidem, p
nem oſtentat altera.

He beareth a ſtone in the one han
and breade in the other. Suc
perſons be in England not a few

Bis dat, qui cito dat.

He gyueth twyſe, y gyueth quyc
lye. He that dothe a manne a go
turne ſpedely and without delay

othe hym a double benefite.

Honos alit artes.

onoure mayntayneth cunnynge
e a man neuer so excellente in a
ye scyence or feate, yf he be no
hynge promoted or set by, anone
e is dyscouraged, yea and all they
at be studentes of the same, be in
kewyse dyscouraged. On the
ontrary parte, let cunnynge per-
ns be had in honeste reputacyon
nd be worthyly preferred, anone
e shall se bothe them and other by
heyr exemple stryue who maye ex-
elle other.

Verecundia inutilis uiro egenti.

Shamefastnes is vnprofytable to
nedye person. This prouerbe ad-
monisheth vs, to cast awaye bash-
ulnes where nede constraynethe.
For shamefastnes is verye vnpro-
ytable vnto many thynges, but in
specyall when the matter requy-

reth to attempt all wayes possible
Spare to speake & spare to spede.

Munerum animus optimus.

The mynde of gyftes is best, that
is to saye. In ỹ gyftes or presentes
of frendes the pryce or value of
the thyng that is sent is not to be
consydered, but the mynde rather
of the sender, as ỹ renowmed kynge
Xerxes receyued thankefully of an
vplandyshe man an handful of wa-
ter. And Chryst also preferred the
wydowes two fardynges afore all
the ryche mens offerynges.

Kynge Xerxes.

Luc. 21.

Multis ictibus deiicitur quercus.

With many strokes is an oke
ouerthrowē. Nothynge is so strōg
but by lyttell and lyttell maye be
brought downe. Wherefore yonge
men ought not to be discouraged
by the greatnesse of an interprise
so it be honest, for by contynuaūce
seme it neuer so harde, it may be re-

claymed

claymed and ouercome.

Dίues aut iniquus eſt, aut iniqui hæres.

A ryche man is eyther wycked, or a wycked mans executour or heyre. This prouerbe S. Hierome hym ſelfe vſeth. How true it is not only experience teacheth, but our leader and capitayne Chryſte alſo in his doctryne declareth vnto vs whiche bycauſe he wolde fraye vs from the wycked Mammon, ſayeth: a camel ſhall ſoner paſſe through a nedles eye, than a rych man enter into heuen. Meaning that it is excedinge harde for ſuch as flowe in worldly goodes to haue a mynde vntangled with the ſame, & to beare them ſelues vpryght towardes god and man. Yet I wyll not gaynſaye but a mã may be rych and not put hys confidẽce in his ryches, as Dauyd Job, Abrahã and many other Pa- Mat.19

triarches were.

Satius est recurrere, q̄ currere male.

Better it is to runne backe agayne, than to runne forth amysse Many be eyther so shamefaste, or els so styffe in theyr owne opinion that they had leuer runne forth styl in errour and out of the waye, than to apply them selues to better and more holsome counsayles.

Marx vltronea putet.

Proffered ware stynketh. Seruyce y is wyllyngly offered is for moost parte to be suspected.

Annosa vulpes haud capitur laqueo.

And olde fore is not taken in a snare. Longe experyence and practyse of wylye and subtyll fellowes maketh that throughe in dede they be great iuggelers, dissemblers, & pryuye workers of falshod yet they

can

can not easely be taken in a trap.

Summum ius, summa iniuria. Terenc

Extreme lawe is extreme wronge. This is to saye, then mooste of all men swarue from ryght and equitie: whan they most superstitiously stycke to the letters of lawes not regardyng thintent of the makers For this is called. Summum ius. Summū ius. that is to saye, the extremitie or rygoure of the lawe, whan al ỹ strife and contencyon is vpon the wordes of the lawe without anye respecte to the meanynge and purpose of the lawe makers. This fondenes of some superstycyouse lawyers dothe marke Tully copiously and pleasantly illude in his oration for Murena. Cicero.

Vir fugiens & denuo pugnabit.

A man that fleeth wyll also fyghte agayne. By this we be taught that we shulde not be forthwith discou-

raged for a lyttel myſfor tune.
Neyther yet caſt them cleane vp ẏ
haue runnē aſyde. For as the Eng-
lyſhe prouerbe ſayeth. He runneth
farre, that neuer commeth agayne.

Bonæ leges ex malis moribus
procreantur,

Good lawes be gendred of euyll
maners. Lawes (as teſtyfyeth tha-
poſtle Paule) be not made for the
1. Ti. 1. ryghtuous perſons, but for hore-
mongers, aduouterers, theues.
traytours, manſleers, and ſuche
other, If all were good we ſhulde
nede no lawes.

Menan der. Corrumpunt mores bonos collo-
quia praua.

Naughtye communycacyons ſpyll
good maners, This prouerbe de-
clareth, that commonly we proue
ſuche as they be with whom we be
conuerſaunt.

Magiſtratus virum indicat.

Autho

Authoꝛytie declareth a man. The meanynge of this pꝛouerbe is this ỹ in a pꝛiuate lyfe, where no rule is boꝛne, a mans diſpoſition and maners be not eſpyed. But lette him ones be put in office and authoꝛitie, ſo that in maner he maye do what hym luſtethe: anone he ſheweth hym ſelfe what he is. Epaminondas pꝛoperlye turneth the pꝛouerbe the contrarye waye. Foꝛ whē the Thebanes euen of ſpit had put hym to a very vyle office in the cytye, he deſpiſed it not, but w̄ ſuche dyligēce executed the rowme, that where beforꝛe, it was counted an office ſhace honeſt, nowe it was had in hygh reputacyon. And to ſuche as meruayled why he wolde take ſo vyle & dyſwoꝛſhypfull an office vpon hym, he aunſwered in this wyſe. Not onlye a rowme oꝛ office declareth the man, but a man decla

Epaminondas

reth the offyce.

Conſcientia mille teſtes,

The conſcyence is a thouſande wytneſſes. Nothynge ſo muche accuſeth a mã as his owne cõſcience.

Feſtinalente.

Make ſlowe haſt. or haſte the ſlowly. This is as muche to ſaye as temper thy haſt with ſlouth. To this agreethe oure Englyſhe prouerbe which is: An haſty mã neuer getteth good. Alſo, ſoft fyer maketh ſwete malte. Yf ye lyſte to knowe more of this prouerbe moſte worthy contynuallye to be borne in mynde, reade the Chilyades of Eraſmus, who handleth this matter at large.

Difficilia, quæ pulchra.

Harde or difficille be thoſe thynges ỹ be goodly or honeſte. This ſentence of the wyſe manne Solon declarethe vnto vs that the waye

of

of honestie, of vertu, of renowme, is vneasye, paynfull, ieoperdouse, harde, which thynge also teacheth vs our Guyde and sauiour Christe sayeng ẏ narowe is the way which leadeth to lyfe. Wherfore lette not the difficultie or hardenes of the thynge with drawe vs from honest enterpryses. Mat.7.

Nemini fidas, nisi cum quo prius modium salis absumpseris.

Trust no mã, onles thou hast fyrst eaten a bushel of salte with hym. Without fayle it is harde at this daye to mete with one whome thou mayst trust in all thynges.

Multas amicitias silentium dirimit.

Silence bredeth many frendshyps.

This adage monysheth vs that with ofte accompanyenge, and frequent speakeinges vnto, frenships be both gotten and meynteyned, & agayne with absence and leauynge

of

of, they be cõmonly broken. Where vnto also agreethe oure Englyshe prouerbe whiche sayethe. Oute of syght, out of mynde,

Quod in animo sobrii est, id est in lingua ebrii.

The thynge that lyeth in a sobre mans harte, is in the tonge of the dronkarde. Dronken folke canne kepe no counsayle. Wherfore it is wysedome bothe to kepe thy selfe frõ that vyce, leste thou vttereste in thy dronkenes the thynge, that afterwarde shall repent the, and also not to kepe companye with suche nor to dysclose thy harte to them ỹ be subiecte to this foule vyce, leste they happen to tourne the to dyspleasure.

Occasione duntaxat opus improbitati.

Leudnes lacketh but occasyon. Wycked & vngodly persons maye well

well for a tyme dissemble, but whan any occasion is gyuen the: forthe with they appere in theyr lykenes & shewe them selues what they be

Ama tanq̃ osurus, oderis tanq̃ amaturus.

Loue as in tyme to come thou shuldest hate, & hate as thou shuldest in tyme to come loue. There is no man, be he neuer so muche thyne enemie, but heare after maye chaunce to be thy frēde. It is therfore the propertie of a prudent and wyse man, so to temper his affection as well in loue as in hatred, as he susteyne no incōmodytie by the same. Now throughe christiantie requireth of vs a perfect loue of our neyghboure and forbyddeth all suspicion: yet we are not by the same commaunded to cōmunicate oure secrete counsayles and thaffections of our harte, to al men alyke. And agayne

agaynethoughe we ought to hate no person no not our mooste bytter enemies, yet the frayltie of mannes nature is so great, and thoccasyõs be so manye on both partyes to be gyuen, that a man oughte in this case to distruste hym selfe. And as he ought in thynges not proceedynge accordynge to his desyre loke and hope for better, so it is wysedome in prosperitie when all is as thou woldest haue it, to feare & suspecte the worst.

Ignis, mare, mulier, tria mala.

Fyre, Sea, woman, thre euyls. What thynge is more daũgerous then fyer? What more perilous thẽ the sea? and what more comberous then a shrewed wyfe?

Exercitatio potest omnia.

Seneca

Exercyse can bryng to passe all thynges. Nothynge (sayeth Seneca) is so harde but mãs mynde can ouer

ouercome it, and contynual practi-
synge brynge it into an acquayn-
taunce. There be no affections so
wylde, so vnruly, but dysciplyne &
awe may tame them. What thynge
so euer the mynde commaundethe
she obteyneth. Some haue accu-
stomed them selues neuer to laugh
Some haue forbydden them sel-
ues wyne, some bodely luste. &c.
From this disagreeth not the com-
mone prouerbe whiche we haue in
englyshe: Use maketh maystryes.

Fallacia alia aliam trudit.

One disceyt dryueth oute another
As we se one nayle dryuen out with
an other nayle, so dothe manye ty-
mes one crafte and gyle expell an
other.

Sera in fundo parsimonia.

It is to late sparynge at the bo- Seneca
tome. This sentence of Seneca is
worthy to be wrytten vpon ye dores
of

of all ſtoze houſes, of all coũtynge houſes, vpon all kaſkettes, al veſſels of wyne oz ſuche lyke thynges It monyſchethe vs to ſpare betymes and not to followe the common ſozte of pzodigall yongkers, whiche whan theyz landes and goodes be ones fallen into theyz handes, thynke there is no botome of theyz fathers bagges and cofers noz no boundes of theyz landes.

Amicus magis neceſſarius, q̃ ignis & aqua.

A frende is moze neceſſary than either fyer oz water. Aſſuredly how neceſſarye truſtye, and faythful frẽdes be: is thã at laſt knowen, whã a man hath nede of them. There is no perſon, be he neuer ſo ryche neuer ſo myghtye, neuer ſo muche in his pzinces fauoure, yea though he be hym ſelfe a pzynce, a kynge, a Ceſar, but nedeth the ayde of frẽ

des

des. For as without fyer and water mans lyfe can not conſyſte, ſo neyther can it ſtande withoute the vſe, familiaritie, and ſeruyce of fa-mylyars, whome the Latynes euen for this ſelfe cauſe do call neceſ-ſarios, and amitie or frendſhyppe they call neceſſitudinem, Where fore the prouerbe meanethe that two of the greateſte commodytyes that can be are gathered of frende-ſhyp, that is to wyt, pleaſure and profyte. For there is nothynge ney-ther more delectable or cherefull then is fyer, neyther more profy-table then is water. Ye alſo oure Englyſh prouerbe doth not muche ſwarue from the ſame which ſayeth A frende in court is worth a penye in purſe.

Quam quiſq; norit artem, in hac ſe exerceat.

Let euery man exercyſe hym ſelfe.

in the facultie that he knoweth. Let the kobler medle with clowtynge his neyghbours shoes, and not be a Captayne in felde, or medell with matters concernynge a common wealth. Let them iudge of controuersyes in the Chrystien religyon, ẏ be lerned in the same, and not euery Jacke plowman.

Iniquum petendum, vt æquum feras.

Aske that is vnreasonable ẏ thou mayste beare awaye that is reasonable. If thou wylte begge an ooke of thy frende, aske twentye or an hundrethe ookes. This crafte our marchaunt men and other that sel what so euer ware it be, knowe well ynough. For yf thou cheapest anye thynge of them, forthewith they wyll not be ashamed to aske double or treble the pryce of it. If they do it (sayeth Erasmus) by-

Erasm⁹

cause

cause ẏ cheaper shulde be the more wyllynge to gyue the reasonable & due pryce, it maye perchaunce be suffred, but yf they do ẏ thyng of a mynde to circumuent and deceyue the ignoraunt and symple persons & to make thē beleue the thing is of much more value thē in dede it is surely ẏ crafte is deuelish, intollerable, & far vnmete for christē persōs,

Quot seruos habemus, totidem habemus hostes.

Loke how many bōdmen we haue & so many enemyes we haue. Euery man naturally desyreth to be at lybertie, & therefore he can not but hate in his harte, those ẏ kepe hym in bondage. And this is the cause why also tyrannes that wyll of theyr subiectes make boudemen be so abhorred, so detested. & cursed of them, that at the laste they conspyre all togyther to expulse

them, as infinite exemples in Chro nicles do testifye.

Optimum est aliena insania frui.

It is best to vse an others mannes madnes. We vse, enioye, or take the commoditie of other mennes madnes, when the thynge that other men do rashelye or folyshely we applye to oure profytte, plea-sure and commoditie.

Ingens telum necessitas.

Necessitie is a sore weapon. This prouerbe is dyuers wayes to be verifyed.

Iucundi, acti labores.

Labores ones done, be swete. Al-suredlye this is naturallye ingra-uen in the mynde of euerye mortall person, that after paynfull labours and perils the remembraunce of them is to him ryght pleasaunt.

Homo bulla.

Man is but a bubble, or bladder

of

of the water. As who shulde say no thynge is more fraple, more fugytyue, more flight than ỹ lyfe of man If ye requyre the englysh prouerbe it is this. To day a man to morow none.

Furum fur cognoscit, & lupum lupus.

The theefe knowethe the theefe, and the wolfe the wolfe, One falfe harlot soneft knoweth an other,

Anteq̃ incipias consulto, vbi consulueris, mature facto opus est.

Afore thou begyn, it is necessarye for the to take counsayle, and when thou hast taken counsaile, to do the thynge spedely.

Quod factum est, infactum fieri non potest.

The thynge that is done can not be vndone. For onely this one thynge (sayeth a certayne Poete) is denied vnto god him selfe to make

that thynges ſhulde be vndone, which ones were done. Howe great folye than is it for a mortall creature to call agayne (as they ſaye) yeſterdaye.

Iuſtitia in ſe virtutem complectitur omnem.

Juſtice compryſeth in it all vertue, He that is a perfecte tyghteous or iuſte man, without queſtion lacketh no vertue.

Mendacem memorem eſſe oportet.

A lyer ought not to be forgetfull. It is very harde for hym ẏ lyeth. alwayes to agree in one tale, onles he hath a tyght good memorye, for almuche as the remembraunce of thynges feyned, is farre more hard than the memorye of true thynges By reaſon whereof for the moſt parte the deuiſours and forgers of lyes are by this meanes taken whyle

whyle forgettyng what they spake afore, they speake thynges contrary and repugnaunte to theyr former tale.

Non omnia possumus omnes.

All men can not do all thynges This is the sayenge of the poete Virgill.

Multæ manus onus leuius reddunt.

Many handes make a lyghte burthen.

Sine Cerere & baccho friget Venus. Cerere

Without meate and drynke the lust of the body is colde, The beste way to tame carnal lust, is to kepe abstynence of meates and drynkes. Ceres amonges the Paynyms was taken for the Goddesse of corne: Bacchus for the God of wyne, and Venus for the Goddesse

of loue. Our Englysh prouerbe confirmeth the same, whiche sayeth. A lycourouse mouthe, a lycourouse taple.

Egrotoædum anima est, spes est.

The sycke person whyle he hath lyfe, hath hope. So swete a thynge is lyfe, that he that is brought neuer so lowe, yet hopeth to lyue.

plautus

Hostimentum est opera pro pecunia.

Seruyce is a recumpence for money. He that for my seruyce or trauell gyueth me money, is acquyted, I owe hym nothynge. His money is no better, then my seruyce. And as I say in our englyshe prouerbe: Set the hares head agaynst the gose gyblet.

Nec omnia, nec passim, nec ab omnibus.

Nether all thynges, nor in all places, nor of all men. This prouerbe teacheth

teacheth vs, that in takynge of rewardes, we shewe oure selues not only shamefast, but also ware and circumspecte. For there be some thynges, whiche is not semyng for a mā to take. There is also a place and tyme, that it were much better for one to refuse the gyfte that is offered than to take it. And agayn there be some, of whom it is no honestye, to receyue any gyfte.

Tempus omnia reuelat.

Tyme dysclosyth all thynges. Nothinge is couered, but shalbe reueled, nothynge is hyd, that shal not be knowen, sayeth Chriſte.

Quo semel est imbuta recens ser- Horace
uabit odorem. Testa diu.

A vessell wyl kepe longe the sauour wherewith it is fyrste seasoned. For this cause Quintilian counsayleth vs forth with euen from our youth to lerne ỹ best thynges.

ſyth nothynge ſtycketh moze faſtly than that, that is receyued and taken of pure youth not yet infected with peruerſe and croked maners oz opinions. Foz verelye full true is our Englyſhe prouerbe. That is bzed by the bone wyll neuer awaye.

Nemo mortalium omnibus horis ſapit.

No man in the wozlde is wyſe at all houres. It is only belongynge to god & pzoperly due vnto hym. neuer to commyt follye. There is (I ſaye) no man, but otherwhyles doteth, but is deceyued, but playeth the foole, thoughe he ſeme neuer ſo wyſe. Whan I ſaye man, I except not the woman.

Sui cuiq; mores fingunt fortunam.

A mans owne maners do ſhape hym his foztune. Men commonly when any aduerſitie chaunce, accuſe

cuſe foꝛtune, oꝛ when they ſe other men to pꝛoſpere well in theyꝛ matters, they ſaye it is theyꝛ foꝛtune. So they ley al together vpon foꝛtune, thynkynge there is ſuche a thynge called foꝛtune that rulethe all. But ſurely they are hyghly deceyued. It is theyꝛ owne maners, theyꝛ owne qualities, touches, condicions, & pꝛocedynges that ſhape them this foꝛtune, that is to ſaye, that cauſe them, eyther to be ſette foꝛwarde oꝛ backewarde, eyther to pꝛoſpere oꝛ not to pꝛoſpere.

Dies adimit ægritudinem.

Tyme taketh awaye greuaunce. There is no diſpleaſure ſo greate, no hatred ſo impotent, no ſoꝛowe ſo immoderat, but tyme aſſwageth it.

Ne puero gladium.

Commytte not a ſwearde to a chylde. Who ſo euer putteth a chylde

chylde, or a foolyshe and ignorant person(whiche in dede dyffereth no thynge from a chylde)in auhoritie and office commytteth a swerde to a chylde All be it I studye in these prouerbes to be shorte, yet it becõmeth not me an englyshe man and the kynges seruaunt to passe ouer with silence the thynge, that Erasmus beynge a straunger vnto vs vouchsaued heare to recorde of the moost prudent and excellent prince kynge Henry the.vii. father to our moost dread soueraygne lorde that nowe is. This excellent kynge(sayeth Erasmus) beynge a prynce of a very sharpe iudgement, and also one that had a wonderfull grace in gyuynge of wyttye and quycke aunswere, whan on a tyme he had harde a certayne doctoues of dyuinitie preache which was one of the secte of those ẏ were called mendycant

The saieng of the most excellẽt prince king Henry. the seuenth,

cant fryers, & the fryer had spente his hole sermon in ragynge oute with open mouthe lyke a madde man agaynste the lyfe of prynces (for there be some that by this way seke to get them a name) and was asked howe he lyked the fryers prea chynge: Truely, q the kynge, me thought that a naked sworde was cõmytted to the handes of a madde man.

Vulpes non iterum capitur laqueo.

The fore is not eftesons taken in a snare. He that wyse is, wyll not the seconde tyme stomble at the same stone.

Mendici pera non impletur,

A beggers scrippe is neuer fylled They that haue a beggers herte the more thou gyueste them, the more wyll they craue.

Similarum pulcherrima deformis

formis est.

The fayrest of Apes is fowle, That, ꝑ of the owne kynde is vnhoneſt, can not be made honeſte. To be a bawde, to be a harlot, is vnhoneſte of the ſelfe nature, wherefore in what ſo euer perſonne it be or after what ſorte, it can not be made honeſt. Semblably it is to be iudged of all other thynges.

Exiguum malum ingens bonum.

A lytle euyll, a great good. Of a lytell incõmoditie and laboure other whyles is gathered mooſte greate and hyghe commodytie. To this agreethe the excellente ſentence of Myſonꝰ ꝑ Aulus Gellius remembreth in his .vi. boke whiche is this: If thou do any honeſt thyng with laboure, the laboure goeth away, the honeſtie remayneth. But yf thou do any dyſhoneſt thynge w pleaſure, the pleaſure goeth away the

Aulus. Gellius 6.

the dishonestie remayneth.

Mores amici noueris, non oderis.

Knowe the fascyons of thy frende. but hate them not. In the maners of frendes some vyces ought to be dissimuled and wynked at.

Ignauis semper feriæ sunt.

With sluggers or vnhardye persons, it is alwayes holy daye. They that fle laboure, wyshe for holydayes wherin they maye loyter & gyue them selues to good chere and pleasures. For amonges the olde Panymes (as full eloquentlye declareth Erasmus) certayne holy dayes were therfore gyuen to the vplandysh folke and craftesmē that in the same they myght with honest dysporte and playe refreshe them of theyr werynes & trauayle. And to thintent the pastyme shulde be the more moderate, they mengled therewith relygyon, that is to wyte

The institucio of holy dayes.

Abuse of holy dayes.

wyte, seruyce of goddes. But at this daye (sayeth Erasmus) the cõmone sorte of christians do fowlye abuse holydayes (which in tymes paste were instituted and ordeyned for a godly vse) spendynge them vpon bankettynges, vpõ reuellynges, stues, dyes, cardes, trayes, bycketynges and vpon all naughtynes, neyther is there at anye tyme more leudnes and myschiefe done thẽ on holy dayes, when mẽ ought moost of all to absteyne from leudnes. Neyther do we euer folowe more ẏ Panyms, then when chiefelye we shulde playe the christyans. And where as it is euydente and playne, that the thyng whiche was inuented for the mayntenaunce of relygyon or deuocyon, is nowe growen to the vtter destructyon & subuersyon of relygyon: yet (sayeth this excellente clerke) I can not

knowe

knowe for what consideracion and purpose the bysshoppes of Rome do dayly multiply the holy dayes. and do contynually increase them into an infinite nombre, where as it had ben muche more conuenient in this behalfe to folowe wyse phisicions, whiche accordynge to the qualitie of the deseases, do chaūge theyr medicines and remedies, haunge this onely as a marke afore theyr eyes, that they prescribe such thynges vnto theyr pacientes, as be profitable to the restorynge and preseruacion of helthe. Wherfore, sythe nowe it is apparant, that the thynge ones well instituted, hauyng regarde to those tymes, is nowe by the chaunge of mennes maners become a decaye of deuocion. I praye you, what matter were it, to chaūge the constitution, moued of the same consideracion that the

elders dyd fyrst constitute it. That I say of holydayes, the same is to be iudged of many other thynges, not (sayth he) that I condemne the christen mens holydayes, but that I wolde not haue thē thus increase into suche innumerable a nombre, and that I wold wyshe rather, that those fewe holydayes whiche the authorite of the auncient fathers haue ordeyned, myght be cōuerted to that vse, whereunto they were fyrst inuented. For with true christē folke euery day (to say ỹ trouth) is the Sabboth daye and is feastfull. But agayne, to euyll disposed persons and vnthryftes, the verye feastfull and holy dayes, be lesse feastfull, then be ỹ worckyng days. Hytherto haue I translated ỹ wordes of that renowmed clerke Erasmus. But now in Englande thanked be god throughe the hygh bene

fyte

fyte of oure incomparable p̄ynce Henry the.viii. dyuerſe ſuperfluouſe holydayes be all readye abrogate. Neyther do we tarye the byſſhop of Romes redreſſe in matters of religion, whiche as it ſemeth forceth no more of Chriſtes church (ouer which neuertheles he p̄retendeth to haue ꝑ charge) thē the hyrelynge paſſeth vppon the ſtocke of ſhepe, as Chriſt hym ſelfe declareth

Vino vendibili ſuſpenſa hedera nihil opus.

Wyne that is ſaleable and good nedeth no buſhe or garlande of p̄uye to be hanged before. Lyke as men wyll leke oute good wyne, though there be no ſygne at all to directe and appoynte them where it is to be ſolde: ſo all good thynges nede no commendacyon of any outwarde badge or token. Good merchaundyſe and alſo pure and

ſubſtãciall thynges of what kynde ſo euer they be, do prayſe them ſelues. The engliſhe prouerbe is this Good wyne neadeth no ſigne.

Timidi nunq̃ ſtatuerunt tro-
phæum.

Cowardes yet neuer wanne a fylde, or neuer had the victorie. In olde tyme they that had gotten the victorie in battel were wonte to erecte and ſet vp ſome greate ſtone, pyller or other thynge for a ſigne of victorie, whiche marke they called, Trophæum, Nowe ſuche as be cowardes and whiche caſte manye perylles and doubtes, ſhall neuer come to this glorye, foraſmuche as ſuche excedynge renowne and glorie, can nat happen without great perilles and daungers. And as it is to be thoughte of the euentes and chaunces in warres, ſo it is of all other valyaunte and hardye enter-

enterpryses, we haue a prouerbe in Englyshe which is of lyke sense with this laten prouerbe, albeit it be not so clenlye whiche is this. A false harte neuer taped fayre lady.

Ne quære mollia, ne tibi contingant duria.

Seke not softe thynges, leste harde thynges happen vnto the. It is commonly sene, that they whiche vnmeasurably seke pleasures, do fall, ere they be ware, into bytter and harde greuaunces.

Pluris est oculatus testis vnus q̄ auriti decem.

One eye wytnesse, is of more value, then tenne are wytnesses, that is to saye. Farre more credite is to be gyuen to suche as reaporte the thynge they sawe with theyr eyes, thā to suche as speake but by heare saye.

Multitudo imperatorum Ca-

riam perdidit.

The multitude of rulers destroyed the coūtrey of Caria. This coūtrey was sumtyme a very flouryshynge realme and by the discorde & dissention of the citizens amonges them selues, whyle euery mā strouе to be a lorde, it was brought at last to a thynge of naught. Wherefore this prouerbe aduertiseth vs that nothynge is more noysome nor more pestiferous to a cōmō weale, then the ouer muche lybertye of a multitude, where no man chiefly is obeyed, but euery man doth as hym lusteth. This vnlefull lybertie or lycence of the multytude is called an Anarchie. A mischefe surely in maner worse thē any Tyrannye.

Anarchy

Cœno puram aquam turbans nunq̄ inuenies potum.

If thou trouble the pure water with the myer thou shalte neuer finde

fynde dryncke. This prouerbe is wonte to be sayde, when the thynges which of them selues be verye good, a man marrethe vb the medley of thynges that be noughte. As yf a manne wolde depraue the moste excellēt facultie of Deuinitie with hereticall opynyons, or with fylthynes of wordes, or fynallye with any prophayne and straunge doctrynes.

Sustine & abstine.

Susteyne and absteyne. This sentence is worthye to be wrytten vpon all dores, postes, walles, yea and in euery corner where so euer a man casteth his eye. The author of it is Epictetus a noble Philosopher, by which two wordes, he hath comprised all that pertayne to the felicite of mans lyfe, and that that other philosophers coulde skarse declare in so many greate volumes

Epictetus.

hath he declared by these two wordes, susteyne and absteyne. By the fyrst worde we be taught, strongly to beare aduersitie, & by the secõde to absteyne from all vnlefull pleasures and pastymes.

Horace Naturam expellas furca, tamẽ vsq; recurret.

Thrust out nature with a crothe, yet wyll she styll runne backe agayne. It is an harde thynge doutles, to striue agaynst nature. A croked bough of a tree, be it neuer so muche dryuen an other waye with a forke, or crotch, yet yf thou ones take awaye the forke, anone it returnethe to the one nature & course agayne. So in lyke wyse, yf man contrary to his nature and bryngynge vp take vpon hym an other person ether for feare, or for shame or for some other cause, let an occasion be offerde, and anone he returneth

neth to his owne maners & nature

Yf he hope that he shall not be espyed(saythe Terence) agayne he commeth to his owne dysposycyon and inclynacyon:as he that feareth to commytte offences not for anye loue he hath to vertue,but for feare of the staffe or sworde, take me away the staffe or sworde, and forth with ye shall se hym returne to his olde kynde. For assuredlye theyr kynde and natural inclinacyon(sayeth Pyndarus)can neyther the craftye foxe, neyther the wylde Lyon chaunge. For tame thou neuer so much the Lyon, he wyl styl returne to his natiue fyernes, neyther wyll the foxe by any meanes forget her naturall wylynes, be she neuer so much mekened and made tame.

Si sperat fore clã rursum ad ingenium redit.

Pindarus.

Ouium nullus vsus, si pastor absit.

There is no goodnes of shepe, yf

the shepherde be awaye. Seruauntes do nothynge well, where ỹ mayster is absente. Scollers do no good, when the teacher is gone.

That commonaltye is nothynge worth, ỹ is not gouerned by thauthoritie of a prince. In sūma, where is an anarchie and no monarchie, I meane, where one hedde and ruler is not, but euery man as a lorde doth what him lusteth, there is no thynge well done.

Parit puella, etiam si male absit viro.

A yonge woman or wenche bryngeth lyghtlye forthe chyldren, although she be not halfe wel knowen of manne. The cause hereof is, that youth is muche more redye to conceyue then age. Semblably, a fyne wytte ỹ is redye to take anye thynge is taught anone, thoughe he hath but an euyll mayster. And so of all other thynges.

Non

Non decet principium solidam dormire noctem.

It is not semynge for a capytayne or ruler to slepe all the hole nyght. This prouerbe monysheth that vigilancye and busye reuoluynge of mynde doth moost of all become capytaynes, princes, magistrates, & rulers, whiche sustaunce so greate a burthen of busynesses vpon theyr shoulders.

Eœlix, qui nihil debet.

Happye is he that owethe nothynge. This prouerbe he shall fynde true and true agayne, which ones hath tasted what it is to be indebted. He that hath not tasted, let him rede Plutarche, and howe wretched a thynge it is to owe, he shal easely espye. For what is more miserable, then so ofte to be ashamed, so ofte to flee thy credytours syght, to hyde thy selfe, to lye to dissemble

Plutarche de Vitandis vsuris.

semble, now lamentable to submyt thy selfe, nowe to fall to entreatye, nowe openly to be called vppon in courtes, to de shunned, to be gased vpon, to be marked with the fynger as thou passest by, and shortlye to cõclude, not to be thine owne mã nor vnder thyne owne power. For all these and with these manye other incõmodities doth debt bryng with it. The Englyshe prouerbe also testyfyeth: that he that goeth a borowynge goeth a sorowynge.

In magnis & voluisse sat est.

In great matters it euen sufficeth that a mã hath wylled. Wyll otherwhyles namely in thynges that passe a mans power, deserueth greate prayse and commendacyon, although his enterpryse take not effecte.

Viri infortunati procul amici.

The frendes of an infortunate person

perſon be farre of. When fortune ones begynneth to fayle the, anone thy frendes are gone.

Venter auribus caret.

The bely hath nō eares. When the belyes matter is in hande, honeſte reaſons be nat admytted, ne herde.

Præſentem fortunam boni conſule.

Take in good worth thy preſent fortune.

Qui e nuce nucleum eſſe vult, frāgit nucem. Plautus.

He that wyll eate the carnel out of the nutte, breaketh the nutte. He that loke for profyte, maye not flee labours. This prouerbe therefore is agaynſt ydle perſonnes whi che flee paynes, who be very well reſembled to cattes by the englyſhe prouerbe ſayenge thus. The catte wyll fyſhe eate, but ſhe wyll not her feete wette.

Obſe-

Obsequium amicos, veritas odium parit.

Flatery & folowynge of mẽs mynds getteth frẽdes, where speakynge of trouth gendzeth hatred. Suche is now and euer hath ben the fascyon of the wozlde, that who telleth the trouth, is foz mooste parte hated. and he that can flatter and saye as I saye, shalbe myne owne white sonne. Oure Englyshe pzouerbe agreeth with the same. He that wyll in courte dwell, must nedes currye fauel. And ye shal vnderstand that fauell is an olde Englyshe wozde, & signifieth as much as fauour doth nowe a dayes.

Omnia sapientibus facilia.

All thynges be easy vnto wise men. There is nothynge so harde, but with pzudent counsayle, maye be bzought to passe.

Nota res mala, optima.

In

An euill thynge knowen is best. It is good kepyng of a shrewe that a man knoweth. For whan one is ones accustomed to a shrewe or any other incommoditie, what so euer it be, it is no grefe.

Multi te oderint, si te ipsum amas.

Many shall hate the, yf thou loue thy selfe. Undoutedly, nothynge is more hurtfull to a man, then selfe loue is, neyther is it possible, but ỹ he must nedes displease many, that pleaseth hymselfe and standeth best in his owne concepte.

Qui nimium properat, serius absoluit.

He that hasteth ouer fast, maketh an ende the later Ouer muche in nothynge is commendable.

Quando id fieri non potest quod vis id velis quod possis, Terent.

Whan that thynge can not be done that thou woldest, wyll that thou

thou canneſt.

Boni paſtoris eſt tondere pecus, non deglubere.

It is the parte of a good ſhepherde or paſtor to ſheare the ſhepe, and nat to plucke of theyr ſkynnes This prouerbe dyd Tiberius Ceſar an Emperoure of Rome aunſwere to certayne of his frendes, whiche counſayled hym to inhaūce the rentes and exaction of ſuche as helde of hym. Alſo Alexander kynge of Macedonie, ſurnamed the greate, whan one aduertyſed hym ẏ he myghte take farre greater tributes of the cyties that he had conquered, aunſwered agayne on this wyſe. I hate that gardiner whiche cutte of the herbes by the harde rotes: meanynge ẏ ſame thynge that Tiberius meaned. Thys prouerbe agreethe aſwell vpon kynges & other magiſtrates

as

as vpon Byshoppes, curates and all other ecclesiasticall ministers.

Aliquid mali propter vicinũ malum.

Euyll betydeth bycause of an euyll neyghbour. What displeasures and inconuenyences come to honest men by the occasyon of euyll neyghbours, not only hystoryes declare, but also dayly experyence teacheth. Lorde God: what personages, what famylies, what cities, ye what realmes and hole countries haue bene vtterlye subuerted and ouerthrowē by the malyce of neyghbours. Agayne on the other syde, nothynge is better, nothynge more commodyouse, nor pleasaunt, than is a good and honest neyghbour, which thynge is elegantly declared by our Englyshe prouerbe, which speketh in this wyse. A nere neyghbour is better then a farre frende.

Faber compedes quas fecit ipse gestet.

The fetters ẏ the smith hath made let him were thē him selfe. The prouerbe which cōmonly we vse in englyshe for thꝭ purpose is this: such ale as he hath brued, let hi drynke him self. Verely many there be whiche make a rod for theyr owne arse

Polypi mentem obtine.

Obtayne ẏ mynde of ẏ fyssh called polypus. By this we be admonyshed according to ẏ time to fashion our maners & to make our semblāt & contenaunce which thing ẏ poete Homere semeth much to cōmend in Ulisses, whōe he named a ꝑsonage of sundry fashions. The prouerbe toke ẏ originall & cōmencemēt of ẏ nature of this fysshe, which as autours write, do oftentimes chaūge colours & namely in feare: for whā ẏ fishermē go about to take & pursue him, he cleaueth fast to ẏ stones & rockes in the sea, & loke to what

stone

stone he cleueth vnto, he coũterfetteth & reſẽbleth ỹ colour of ỹ same in his body, to thend he ſhulde not be appzehẽded of ỹ fyſhermẽ. Nowe let no man thinke that by this pzouerbe is taught foule & deteſtable flattery, whereby ſome men do bye their blãdiſhmẽtes & lugred tonge accõmodate them ſelues in al thinges to all men, oz ỹ here is taught the vicioule inequalitie of maners which the poete Hozace doth wtterly rebuke in his boke of ſermons, and which the wziters of hiſtozies do not in Catiline, & in Anedius Caſſius themperour, & to be ſhozte holy wzyte noteth in euery wycked perſone, ſayeng: that the fole chaſngeth as doth the Mone, whereas ỹ wyſeman accozdynge to therexemple of the Sonne contynueth alwayes one & like to him ſelfe. Foz in Alcibiades a man may doubt whether

ȳ thyng be woꝛthy of repꝛehenſiō oꝛ of pꝛayſe. Certes the dexteritie of his maners and wytte was no leſſe gracyouſe then wonderfull. Whiche played ſo the Polyp, that at Athens he wolde pleaſauntlye geſte, he wolde vſe merye tauntes and ſkoffes, he wolde kepe goodly hoꝛſes, and liue mynionly and elegantly. The ſame man amonges the Lacedemonians was ſhauē, dyd were a palle, waſhed in colde water accoꝛdynge to their guyſe. Amonges the Thꝛacians he wanted, & made good chere. And when he came to Tiſaphernes he gaue hym ſelfe to deyntines, to ſoftnes of liuing and to hawtnes of mynde accoꝛdyng to the maners of the countrie. But there is a certayne vngentle, harde and weyward ſymplycytye of the rude and vntaught people, which wolde haue euerye man lyue after

theyꝛ

theyr owne fashyon, & condempne what so euer lyke not them.
Agayne, there is a certayne honest reason, wherby good menne other whiles folow other mens fashions lest eyther they shulde be odyouse, or at the lest waye do no good but rather hurte, or to thintente they myght bryng them selfes or others out of great daũgers. As dyd Ulisses beyng with Polypheme, in counterfeytinge and dissimulyng many thinges, and amonges the woers of his wyfe playenge the parte of a Beggar. Also as Brutus d. d. by counterfettyng the foole. Dauid also, by faynynge hym selfe madde. Ye and saynt Paule also thapostle by a certayne holy braggyng glorieth in hym selfe that he vsed this godly wylynes, makynge him selfe of all sortes to all men to thintente to wynne all menne to his mayster

Chriſt. Finally with this laten prouerbe agreeth ỹ whiche is cõmonly in euery mans mouth in Englande Whau ỹ art at Rome, do as they do at Rome. Albeit this Englyſhe prouerbe is taken forth of a verſe in latine, which is. Cum fueris Romæ, Romano viuito more.

Ignem igni ne addas.

Put not fyer to fyer. Adde not calamitie to calamitie leſte beynge alreadye chaufed thou be yet more chaufed. Plato in his ſecond boke of lawes forbyddeth chyldren the drinkynge of wyne vntyl they come to ỹ age of .xviii. yeares, leſt yf the heate of the wyne ſhulde be added to the feruencye of the age, they ſhulde ſeme to commynt fyer to fyer. This prouerbe is touched in Englyſhe where it is ſayde, that we ought not put fyre to towe.

Si crebro iacias, aliud alias ieceris.

He

He that often casteth shal sumtyme throughe one chaunce and sumtime an other. By this is signified that we oughte to assaye and tempte a thinge often and not to be forth wt wery nor discouraged thoughe at one tyme the matter frame not accordyng to our mynd & expectacion

Serere ne dubites.

Doubte not to plant. By this we be taught not to be wery nor slouthfull to achewe some suche thynges whereof no losse cõmeth but muche profyte maye procede thoughe not presently, yet in tyme commynge, though not for our selues, yet at lest way for our posteritie.

Vbi timor, ibi pudor.

where awe is there is shamefastnes. Unto this accordethe the sayenge of Therence. Omnes deteriores sumus licentia. We be all the worse by ouer much suffrauce to do

what we lust, And agayne we se ẏ the moste parte of men absteyneth from transgression of the lawe and enormities for feare of punishmēt.

Festo die si quid prodegeris, pro festo egere liceat, nisi peperceris.

If on the holy daye ye make waste, ye maye on the workynge daye go a beggynge: onles ye spare the better. This is the sentence of the poete Plautus, wherby we be admonyshed not to vse excesse in fare ne yet in apparell, in solempne & feastful dayes as the common sorte of people doth.

Ignaui vertitur color.

The cowarde chaungeth colours. Where as the wyse man & hardye feareth nothynge at al of such thinges as the common sorte of men dreadeth, no he feareth nat death, but in an honest and iust quarel is moost ready constantly to hazarde his

his lyke and all that he hath.

Minutula pluuia imbrem parit.

A misselyng rayne gēdzeth a great weate. And as we commonly say in englyshe: Many a lytle maketh a greate. This pzouerbe also hathe place wher we declare that a thing whiche at the begynnynge is lytle groweth styll greater & greater.

Hostium munera, non munera.

The gyftes of enemyes be no gyftes. The opinion of them in olde tyme was, that amonges all other thynges men ought to obshue and marke of whome they receyue gyftes oz pzesētes. foz alsmuch as those gyftes which come from them that wolde vs no good, do oftentymes turne to our destruction and vtter vndoinge, as by many exemples my authoz Erasmus confyzmeth. Neuertheles he calleth this opinion but a superstition, wyllynge vs

not withstandynge to marke dylygẽtly what they be that wolde gyue vs any thyng, seynge that the prouerbes euen of holy scripture commaunde vs that we be not to sure & careles of our recõciled enemie.

Finem vitæ specta,

Marke the ende of the lyfe. The hystorye howe the wyse Salon aunswered kynge Crelus, that no man coulde be named happy, tyl he had happely and prosperously passed the course of his lyfe, is very common. And they that haue not hard it maye reade it in my boke intituled the Garden of wysedom. where it is at large declared. This prouerbe also is confirmed by our englyshe prouerbe, whiche sayethe: At euen men shalde the fayre daye preisen. As who shulde saye: before nyght become, we can not preise the fairenes of the daye, bycause there

maye

may come in an houre, that can not all the day before. And euen so it is of mans lyfe.

Sub ipsius iudicio sorex parit.

The ratte dyeth by vtteryng of her selfe. This prouerbe toke the begin ning of ỹ propertie of this vermyn For the rattes be wonte to make a noyse much more than mise do, & do more rũble about & make a noysom cryeng whyle they knawe cãdelles endes or such other trifelles to wht che noyse many mẽ harkening forth with though it be in ỹ darke nyght throwe at them and so kyll them. Semblably manye men and womẽ there be which by theyr owne noyse and bewrayeng of them selues, seke theyr owne bande and destruction.

Generasioris arboris statim planta cum fructu est.

The plãt or grafte of a gẽtle tre bereth frute anone: By this is ment ỹ pregnant and

and noble wyttes be quyckly rype and bryngе forth good frute for the common welth.

Non est cuiuslibet Corinthum appellere.

It is not for euerye man to arriue at Corinth. The occasyon of this prouerbe grew after the mynd of some men of the harde and daũgerouse arryual at the porte of Corinthe. Other there be whiche refer thoriginall of this prouerbe to the faire Lais an harlot of great name which dwelt at the sayd citie of Corinthe. For this Lais, for the excellencye of her beautie and her swete intertaynment of her louers, gayned greate summes of money, and very greate resorte was vnto her euen of the rychest and moste noble personages of all Grece, but none was receyued, if he gaue not the hyer and pryce that she demaunded.

Nowe

Now she asked an excedynge great quantitie of moneye. And hereof they say arose this prouerbe. It is not for euery man to arrpue at Corinthe, forasmuche as he sayled thyther to Lais in vayne whiche could not gyue her, her owne askynge. So that this prouerbe is of lyke sense with that oure Englyshe prouerbe, whiche sayeth. Euery man may not be a lorde.

Sub omni lapide scorpius dormit.

Under euery stone slepeth a scorpion. This prouerbe admonysheth vs that we speake not rashely and vnaduisedly amonges captiouse & calumnious persons. For what so euer we touch it is to be feared that they wyll byte it. Nowe certayne it is that the scorpyons be wonte in diuerse countreis beyonde the sea to lye lurkynge vnder stones, whiche stones so sone as a man vnware take

take vp, forthwith he receyuethe a wounde of the Scorpion.

Nihil Graculo cum fidibus.

The Jaye is vnmete for a fyddell, as who shulde saye, what make foles and vnlerned persones with good letters. For ẏ Jaye is a byrde of a folyshe and yrksum chateryng and also loueth assembles of suche as be of the lyke kynde, by reason whereof thoughe mutuall chatterynge the noyse is the more odyous and greuouse. On the other syde the fyddel, harpe, or any other musicall instrument requyreth silence and attent audyence. Aulus Gellius applyethe this prouerbe verye featlye to these grosse and rude men, haters of all humanitie and good letters, whiche be wonte to skorne all good lernynge and the studentes of the same.

Ita

Ita fugias, ne præter
casam.

So flee that thou runne not passe thy cotage. By this we be taughte, that we shulde not so flee one vice that we runne into an other. For some there be, whiche throughe the heate of fleing, ouerpasse also those thynges, where they myghte haue commodiously rested.

Flamma fumo est
proxima.

The flame is next to the smoke. This prouerbe teachethe vs that peryl and daunger oughte in tyme to be fledde, and that he whiche wolde eschue euyl, must first eschue the occasion of euyll, accordyng to our englysche prouerbe. He that wyll no hurte do, must do nothyng that longe thereto. As for exemple. He that wolde not be euyll corrupted

let

let hym absteyne from the compa-nye of naughty personnes, he that wyl not lye with hoores, let hym ab steyne from kyssynges and other wanton interteynementes.

Crambe bis posita mors est.

Crambe twyse sod is deathe. This Crambe is a certayne kinde of wor tes, or after the mynde of Athaneus Crambe in oldetyme was all one with that which the latin men call Raphanus, And we call Radysche. Nowe this Crambe was in olde tyme much vsed in feastes and ban kettes, but if it were twyse sodde it was so lothed and abhorred, that the Grekes made a prouerbe on it. For as often as they wolde signifie a thynge agayne, and agayne repe-ted not without tedyousnes & grea-uaunce, they sayde forthwith in theyr langage. Crambe twyse ser-ued is death.

Sepe

Sæpe etiam ſtultus fuit oppottuna locutus.

Oftentymes euen the fole hyttethe the nayle on the head and ſpeaketh in thynges place. This prouerbe therfore admonyſheth vs not to reiecte ne deſpyſe an holſome and ryght ſentence ſpoken otherwhyles out of a rude felowes mouth.

Silentii tutum premium.

There is a ſure rewarde of ſilence For verely by ſcilence no man offendeth, but by ſpeakynge oftentymes. Our englyſhe prouerbe ſayeth. In lytle medlynge lyeth greate eaſe.

Salem et menſam ne prætereas.

Paſſe not ouer ſalt & the table, as who ſhulde ſaye, neglecte not the company of frendes, or breake not the lawe of amitie. For with theſe thynges in olde tyme were frendes reconciled, and kept mutuall

feastes and bankettes one with an other.

Dii facientes adiuuant.

The goddes do helpe the doers. Hereby is mente, that the heauenly power is an ayde and helpe not to loyterers and ydle persons, but to labo?yons and paynefull folke and such as put to their owne good wylles.

Non omnino temere est, quod vulgo dicitant.

That which is in euery mans mouthe, is not spoken wout cause By this p?ouerbe we be taught to be very ware and circumspect that we runne not into the speche of the people th?ough out vndiscretenes, though it be without iuste cause & falsely. The Englysche p?ouerbe sayeth thus: It is lyke to be true that euery man sayeth.

Domum cum facis ne relinquas

quas impolitam.

When thou makeſt an houſe leaue it not vnfynyſhed. By this we be bydden that what ſo euer matter or offayres we ones begynne we bryng the ſame to a perfecte and full ende.

Heroum filii noxæ.

The chyldren of moſt renowmed & noble perſonages be for moſt parte deſtructions to a common wealth. Verely our elders haue obſerued from tyme to tyme that the chyldrē of moſt excellent & wyſe men haue growne much oute of kynde from the vertues and proweſſe of theyr progenitours, And therefore Demoſthenes imputed this thyng to a certayne fatal deſtenie. Alſo Elius Spartanus ſetteth forth this matter with many exemples, declaryng ỹ commōly it cōmeth to paſſe, that ſuch perſonnes as be notable and

excellent eyther in vertue, in lernynge, or in the gyftes of fortune haue eyther had no chyldren at all, or els haue left such behynd them, as it had bene better for the commen welth they had dyed with oute chyldren, Fynally our commō Englyshe prouerbe sayeth, that the wysest men haue mooste foles to theyr chyldren.

Domesticum thesaurum calumniari turpe est.

It is a foule thynge for a man to slaunder the treasure or thynges of his owne house. We haue a very pretty prouerbe in Englyshe whiche we vse in the same sense. It is an euyll byrde that defyleth her owne neste.

Nostris ipsorum alis capimur.

We be taken vp our owne fethers This prouerbe tyseth of the table, that sheweth howe the Egle whiche

was

was stryken through w̄ an arowe, whan she sawe the arowe made of byrdes fethers wherewith she was woūded, sayde. We be nowe caught not of others, but euen of our owne fethers. It is applyed vpon them whiche mynystre thoccasyon of theyr owne myscheife and trouble. lyke to the englyshe prouerbe: hath made a rod for his owne arse.

Neq; mel, neq; apes.

I haue neyther hony, nor bees, As who shulde saye: I haue no honye bycause I haue no bees, nor wyll not take the paynes to kepe and a byde the bytynge and styngynge of them. To this agreeth that is commonly sayde. Dulcia non meruit qui non gustauit amara. That is to saye he hath not deserued ẏ swet, which hath not tasted the sowre, Also an other prouerbe sayth. The cat wold fyshe eate, but she wyll not her fete

weat

Tuſsis pro crepitu.

A cloke for the rayne. The latyne prouerbe roſe of them whiche with a lowde coughe or hem hyde and dyſſemble theyr fartynges, whiche kynde of people euen this daye not without great laughter be founde out. And it may be applyed vpon hym whiche couereth his faulte or frayltie with ſome other thynge. As yf a man beynge taken in the houſe of a fayre womanne whiche hath no good name, fayneth that he came thyther to haue a ſhyrte made of her, or for other affayres. This is a clooke for the rayne.

Fertilior ſeges eſt alieno ſemper in aruo.

The corne in an other mans groũd ſemeth euer more fertyll and plentyfull then doth oure owne. By

this

this is noted the lyghtneſſe, newe fangelneſſe and conſtancye of mankynde which eſtemeth euen ſtraũge thynges better then his owne.

Fecem bibat, qui vinum bibit.

He that hath dronke the wyne let hym drynke the dregges. He that hath had the vſe and fruicion of the ſwete, let hym be contente to take ſome parte of the ſowre.

Tecum habita.

Dwell with thy ſelfe: That is to ſaye, meaſure thy ſelfe by thyne owne ſubſtaunce. And knowynge aſwell thy vyces as thy good qualytyes behaue thy ſelfe in euerye thynge accordyngly.

Tuo te pede metire.

Meſure youre ſelfe by youre owne fote. The paynters and caruers of ymages holde opynyon

that the iuſt meaſure of euery man conſiſteth in ſeuen of his owne fete By this prouerbe we be therefore warned that we dylate not our ſelues beyond our condition and ſtate neyther yet eſteme our ſelues by ỹ prayſes of flatterours, or opinion of the people, or by fauoure of falſe fortune, but only by our proper & true qualities.

Non videmus manticæ quod in tergo eſt.

We loke not what is in the wallet behynde. Eſope the wryter of fables feyned that euery man and woman hath a wallet whereof the one parte hanged before vs on oure breſt, and the other behynde vs on oure ſhoulders. But into the ſyde which hangeth before our eyen we put other mens faultes, and oure owne faultes we put in the part behynde. By this he ſygnifieth that we

we wyll easely espy faultes in other mẽ, but at our owne we be wont to wynke. And accordyng to the euangelicall prouerbe, we can se a mote in other mens eyes, where in oure owne we can not espye a greate beame.

Intra tuam pelliculam te contine.

Kepe you within your owne skyne The fable out of whiche this prouerbe is thoughte to be taken is this. A certayne Asse beynge wery of his owne state. and enuyeng the hygh state of the lyon, had gotten I can not tell where a lyons skyn & gat it vpon his backe, and so for a certayne season was estemed and taken for a lyon in dede, tyll at last after he was espyed to be an Asse & so knowen of the men of the countrey, he was not onelye laughed to skorne & shaken oute of the strange

and vnmete skynne, but also was all to beaten of the paysantes tyll he groned agayne. This good gat the asse bycause he wolde not kepe hym in his owne skynne. So we be admonished that forgettynge oure owne state & powers we go not about higher thynges than appertet neth to our habilitie. Let euery mā obserue and try hym selfe whereunto he is naturally inclined and disposed. For surely he that is cōtrary to his allottement and callyng wyl set vppon great thinges, muste nedes be espyed and so be throwne downe agayne to his great confusyon.

In vino ueritas,

In wyne is trouthe. Verelye large drynkynge and especyallye of wyne takethe awaye the clooke and dyssymulacyon of mans mynd

and

and what so euer lyethe hydde in the breste, it bryngeth to lyghte. Furthermoze Plynye a greate lerned man wryteth, that wyne so muche bewrayeth the secretes of the mynde, that there haue been menne whiche in theyr large and merye drynkynge haue vttered theyr owne bane and destruction. Oure common prouerbe agreeth heareunto whiche sayeth. Chyldren, drunkers, and fooles, can not lye.

Omnia idem puluis.

All is one selfe duste or asshes from earth we came, and to earth we shall. Yea the scrypture sayeth: that asshes we be, and to asshes we shal reuerte. Now amonges asshes or dust I pray you what great differences is there? How wyl ye discerne the asshes of a kynge, of an Empe-

Emperour, of a Duke, of a great
byshop from the Aſhes of a coble
yea of a begger.

Currus bouem trahit.

Ye ſet the cart before the horſe.
This prouerbe hath place in thyn-
ges done preposterously. cleane
contrarily, and arſye verſe as the
ſaye. As for exemple. if a wyfe wold
rule her huſbād, if the ſcolar wold
teache his mayſter, if the common
wolde tell theyr prynce, what h
had to do, finally if the affection o
ſenſualite wolde guyde reaſon, a
alake for pitie in theſe caſes and i
many other more it is ofte ſene.

Ab equis ad aſinos.

Promoted or deſcended out of th
halle into the kytchen. This is
where a man is brought frō a bet
ter ſtate ſtudie office, or kynde of l
vynge to a worſe.

Bipedum nequiſſimus.

Th

The starkest knaue that goethe on
wo legges. This is spoken of a ve
y cupll disposed person and which
in lewdnes passeth the very bzute
beastes.

Canis vindictam.

A dogge hath a day. There is none
so vyle noz symple a person but at
some tyme oz other may auenge him
selfe of wzonges done vnto hym.
Wherfoze it is a wyse mans parte
to comtemne no man.

Ante victoriam encomium canis,

Se triumphe befoze the vyctozye.
Such there be not a fewe whiche
glozye of thynges to sone, befoze
they haue fully bzoughte them to
effecte.

Velocem tardus assequitur.

The slawe ouertaketh the swyfte.
The poete Homere wzyteth howe
Vulcane, what tyme he sul
pected his wyfe Venus to haue v=

sed

sed in his absence ouermuch familiaritie wᵗ Mars, inuēted this crafte and polycye to take them togyther with the maner. He made by his craft lytle pzatye chaynes so subtyll and fyne, that they coulde not be well espyed, with whiche chaynes after that he hadde ouerspzed his bedde, he made as thoughe he shulde go foꝛthe vppon some busynes, and so departed. Foꝛthwith Mars and Uenus be gotten to the same bed togyther after theyꝛ accustomed fashyon. But anone whyle they were euē in ỹ myddes of theyꝛ dalyaunce, & the moze they ruffeled the moze they wzapped them selfes in bondes, so sodenly Uulcan her husbande returneth, and takynge them in the maner callethe all the gods to wonder vpon them. Thus Mars whych was counted the swiftest and most hardy of all, was by

Uulcan

Vulcan which was halt and lame caught through pollicie and craft.

Intempestiua beneuelencia nihil a simultate differt.

Unseasonable frendshyp dyffereth lytle from enmyptie. Many there be which whyle they studye to do a mā good do hym much harme, or other wise be molest and greuouse vnto him forasmuch as they haue no respecte ne consideracyon of the tyme

Leona societas.

The felawshyp of a lyon. For the declaracyon of this prouerbe I must reherse vnto you a fable of Esope whiche is this. The Lyon, ỹ Asse and the foxe entred into a certayne felawshyp togyther, so that what so euer they shulde take in huntynge, shuld be deuyded amonges them. When nowe they hadde gotte a good praye, the Lyon bad the Asse to make perticion betwene them

them, The Asse beynge but a blunt and dull beast deuided the botye in to.iii. egall partes. Whereat the Lion beyng sore displeased and angrye, that he had no better portion than the rest, runneth vpon the asse and teareth hym in peces. Whiche done and the fox only beynge lefte behynde, he commaundeth him to make perticion a new. The fox assigned well nere the hole praye to the lyon, leauynge to hym selfe a very lytle portion. Ye mary (q the lyon) I can the good thanke, thou haste made a wonderouse good & ryght portion, who taught the this waye to deuyde: The fox aunswered. Verely syr lyon quod the fox, that dyd the calamitie of the asse. By this we be taught not to entre into societie with our betters, or if by negligence or casualtie we do, that we do accordynge to the exemple of the

fox

fore departe with some pozcion of our owne ryght vnto them, lest we lose lyfe and all togyther.

Non bene cum sociis regna Venusq; manent.

Loue ne lozdshyp, wol no felosshyp, that is to saye. The nature of man oz woman is suche, that lyke as he oz she can nat abyde any other to loue the same person that he oz she loueth. So also he can not well indure in his herte, an other to be ioyned with hym in imperie oz gouernaunce, but coueteth aswell in the one as in the othet to be alone.

Da mutuum testimonium.

Clawe me, clawe the. Beare witnes with me, and I wyll beare witnes with the. But agaynst these soztes of persons, which be wont to beare recozde one with an other, we haue an other prozpze Englishe prouerbe to caste them in the teeth with, and

to elude theyr mutuall testimonie, when we aunswere agayne, and say Aske my felowe if I be a theke.

Mutuum muli scabunt.

One moile claweth an other. This is of lyke sense with that before.

Ferrum ferro acuitur.

Yron whetteth yron. This prouerbe of Salomon is also of the same signification with the other before remembred.

Aequalem tibi vxorem quære.

Mary thy lyke, what inconueniences procede of vnegall mariages, as when the olde persone marieth with the ponge, the poore with the ryche, the ignoble with the noble, who seeth not?

Spartam nactus es, hanc orna.

Ye haue gotten the coūtrete of Lacedemon, nowe se ye employe your studie to adourne and furnisshe the same. This prouerbe teacheth vs, that

ȳ what ſo euer miniſtracion, offyce, houſe, lande or prouince we chaūge to obteyne or come by, we ſhuld applye & accōmodate our ſelues to ȳ ſame, & beare our ſelues accordyng to ȳ dignite therof, & go no further Let the pryuate perſonne do as becommeth a prypuate perſon, and not medle with prynces matters. Arte thou a courtier? then play the courtier. Art ȳ a curate or ꝑſon exercyſe the offyce of a curate. Yf ye be a byſhoppe, do as apperteyneth to a byſhup, Yf ye be a iudge, ſhewe youre ſelfe neyther frende nor foe, but a iudge. Finally let euery man be contented with his allottement. For lyke as a ſkylfull ꝑtiote or gouernoure of a ſhyp in euerye tempeſt, playeth the good ꝑtiote, ſo in lyke maner a wyſe man in all ſtates and fortunes, beare hym ſelfe wyſely. Thou haſte the worlde at

wyll', goodes, and landes plentifully, administre them prudently and wyisely. Thou hast it not vse ỹ commodities of pouertie. Thou haste lernynge, vse it, to lyue well. Thou hast it not, vexe nat thy selfe, goodnes suffycethe for the obtaynynge of euerlastynge helth. The olde paynters paynted Uenus in suche sorte that with her feete she trode vppon a snayle, signifyenge that a good housewyfe oughte to kepe at home & go lytle abrode, for asmuch as her office cõsisteth within the house. Nowe, that a lytle wel furnished is better then a greate deale vnfurnished and neglected, declareth also ỹ englische by worde, whiche sayeth in this wyse.

A lytle house well fylled (
A lytle groũde well tylled (is best
And a lytle wife wel wylled.(

Canes timidi vehementis latrant.

Feare-

Fearefull dogges do barke the soner. Great braggers commonly be least fyghters, and most cowardes euen as the mooste barkynge dogges be for the most parte lest biters

Dulce bellum inexpertis.

Batell is a swete thynge to them that neuer assayed it. He that lysteth to knowe more of this prouerbe, let hym go to Erasm⁹ which handleth in his Chiliades this prouerbe both fyght coppously & also eloquently.

Domum quodcunq; dat aliquis proba.

What gyft so euer one gyuethe the, allowe it, and take in worthe A gyuen horse (we saye) maye not be loked in the mouthe.

Horses

Cura esse, quod audis.

Be thou be that thou arte reported and borne in hande to be. Ryche men for the mooste parte are prayssed

sed of the poore and called wise, iust honest, lerned, godly, and all that good is. Now Horace byddeth the loke and put theyr diligence, ỹ they become suche persons in dede, as they heare them selues bruted and borne in hande.

Mulierem ornat silentium.

Silence garnysheth a woman, Assuredlye there is no tyre, no apparayle that better becõmeth a woman then sylence. Whiche thynge also the Apostle Paule requyreth, whyle he forbyddeth women in the churche or congregacyon to speake but wylleth them to aske theyr husbãdes at home, yf they be in doubt of any thynge.

Quod opus non est, asse carum est.

That nedeth not, it is to deare of a fardynge. Cato (whiche is thauc- Cato. tour of this prouerbe (amonges his

his ether preceptes and lessons of husbandry teacheth the husbande man to be a seller and no byer, and to bye onely suche thynges as he muste nedes vse. For suche thynges, ꝙ he, as thou nedeste not, be ouer dere of a farthynge, as who shulde saye, be a thynge neuer so chepely bought, yet it is deare, yf it be not necessary.

Grata breuitas.

Shortnes is acceptable. Unto lyttel thynges is a certayne grace annexed. Some thynges do please mē by reason of the greatnes and quantitie. Agayne there be other thynges whiche euen for that verye cause be acceptable & had in price bycause they be lytle. The englyshe prouerbe is thus pronounced. Short and swete. The grace of brefnes

Non est beatus esse qui se nescit.

He is not happy that knoweth not hym selfe happy.

Ennius

Amicus certus in re incerta cernitur.

A frende certayne is espyed in a thynge incertayne, that is to saye in aduersitie, where a mās maters are inconstant, doubtfull, & full of daunger. And therefore yf thou wil do wel, do as the englishe prouerbe byddeth the. Proue thy frende, ere thou haue nede.

Auarus nisi cum moritur, nil recte facit.

Terence

A couetouse man doth no mā good but whan he dyeth. They that giue them selfes only to the hourdynge vp of money, be profitable to no body whyle they lyue. Only theyr death bryngeth pleasure and profette to theyr heyres and executours.

Sapiens sua bona secum fert.

The

The wyse man caryeth aboute with him his goodes. By this is signified that those onely be ī dede and truely oures whiche be within as learnyng and vertue.

Nihil ab Permenonis suem.

Nothynge to Parmenoes, sowe occasiō of this prouerbe was this: There was a certayne man called Permeno who was of that sorte of men which also in our tymes be wonte so featlye to counterfayte & repzesente sondzy voyces aswell of men as of beastes, that they that herde him and sawe hym not, wolde haue thought them true voyces & not coūterfayted. In which kynde of pastyme there be many that delyte excedyngly muche. This Parmeno then as he was by this feate and qualitie verye acceptable and pleasaunt to the people: so his fame and bzute foz his excellencye in

this behalfe dyd not a lytle flouryshe aboue the reſt. Wherfore whan dyuerſe other for gaynes ſake ſtudyed to counterfayte the ſame, and to repreſente the gruntynge of the ſowe, as dyd Parmeno, anone the people were wonte to crye. Well done, but nothyng to Parmenos ſow. Nowe a certayne wytty felowe, eſpyenge that the iudgmente of the people proceded rather of Imagynacyon thā of trouth, and carynge vnder his clothes a very pygge in dede, hyd him ſelf frō ỹ peoples ſyght as ỹ maner was. Forthwith ỹ pygge cryeth. The people thynkynge it to be but a counterfayt voyce, began accordynge to theyr maner to crye. Tuſh, what is this to Parmenos pygge? Here the felowe bryngynge forth out of his clothes the verye pygge in dede, and openlye ſhewynge it to them all, daſhethe theyr foolyſhe

foolyſhe iudgmēt, Aſſuredly ſuche a fonde beaſt is the people, that ỹ thynge ỹ they ones take into theyr heades, be the contrary neuer ſo apparant, they ſtyffelye vpholde.

Amicorum omnia ſunt communia.

Amonges frendes all thynges be cōmune. The authour of this prouerbe is Pythagoras an auncient Philoſopher. Neyther did he only ſpeak, it but alſo brought in ſuch a certayne communyon of lyfe and goodes, as Chryſt wolde haue vſed amonges all Chriſtians. For as manye as were admytted of hym into the felowſhyp and company of his doctryne, al the money & ſubſtaunce they had: they layde it together, whiche thyng not only in worde, but alſo in dede was called cœnobium. Certes, this communyon of thoſe Heathen Pythagorians

Pytha-goras.

gozlās reſembled much better that communyon vſed in the pzimatyue churche amonges the Apoſtles, than dothe eyther our Monkry at this daye, oz the wycked Anabapteſticall ſecte, whiche wyll haue no Rulers, no ozder, but whiche go aboute to diſturbe the hole wozlde with hozrible confuſion.

Amicitia æqualitas. Amicus alter ipſe.

Frendſhyp (ſayeth Pythagozas) is equalitie, & all one mynde oz wyll, and my frende is as who ſhuld ſay an other I. He pzonounced alſo many Enygmata oz Symboles, of which, I intend of ſome to make here a bzeife reherſall.

SYMBOLA ALIQVOT Pithagoræ.

Ne guſtaris quibus nigra eſt cauda.

Taſte not (ſayde Pythagozas) of thynges

thynges that haue blacke tayles, that is to say, medle nat wt naughtye felowes & suche as haue blacke and diffamed maners.

Stateram ne transgrediaris.

Ouergo nat the beame or balaunce. That is to say, do nothynge beside ryght and equitie.

Cœnici ne insidias.

Syt nat vpon the measure. Erasmus thynketh that by this darke sentēce is meant, we shuld not lyue vpō the measure or dyete gyuen vs at other mēs handes but that euery man by his owne industrie, and labour ought to seke hym goodes where by he maye leade a clene and honest lyfe, and nat by slouthfulnes to haunte yoelnes and other mēs meate. For it is the fashion of a flatterer and paralyte to lyue of an other mans trencher, & to haue no honest faculte where by thou

mayest

mayest lyue of thyne owne.

Ne cuiuis porrigas dexteram,

Holde not forth thy hande to euery man. He meaneth we shulde not vn aduysedly admyt euery bodye into our frendshyp and familiaritie.

Arctum anulum ne gestato

Weare no streyght rynge, As who shulde saye, cast not thy selfe into bondage or into suche a kynde of lyfe from whence thou canneste not afterwarde wynde out thy selfe.

For who so euer weareth on his fynger a narowe & straygght rynge, in maner layethe bandes on hym selfe, and impryseneth hym selfe.

Ignem gladio ne fodito.

Dygge not fyer with a swerde

Here Pythagoras meaneth (as Plato expouneth) ẏ we shulde not labour in vayne to go aboute the thing, ẏ in no wyse can be brought to passe.

For

Cor ne edito.

Eate nat thy herte (that is to saye) consume nat thy selfe with cares and thoughtes of worldely thinges, for that eateth and gnaweth a mans herte.

A fabis abstineto.

Abstayne from beanes. There be sondry interpretacions of this symbole. But Plutarche and Cicero thynke beanes to be forbydden of Pythagoras, bycause they be wyndye and do engender impure humours, and for that cause prouoke bodely lust.

Cibum in matellam ne immittas.

Put not meate into a pyspot. Plutarche expouneth this sayinge thus. Caste nat good sentences in to the mynde of a wycked person. So that it is all one in effecte with that sayenge of Christe. Caste nat perles

Mat.7. perles afore swyne. For speche is the meate of the mynde. But this meate is corrupted and doth putrifye, if it fal into an vnsoũde mynde Unto this loked the poete Horace where he sayeth. Onles the vessel be pure, what so euer thou powrest into it, it waxeth sowre.

Ad finem vbi peruenerís
ne velis reuerti.

When thou comest to the ende, turne nat backe agayne. He monysheth vs, that whan oure tyme is come, and when we haue runne our course, so that we must nowe departe this wretched worlde, we then drawe not backe agayne desyrouse to begyn our lyfe a newe.

Tollenti onus auxiliare, deponenti nequaquam.

Helpe the taker of a burthen, but not the layer downe. As who shuld saye.

saye. Further suche as laboure to attayne to vertue, but suche as be slouthfull & lay downe all honeste labours, helpe nat.

Per publicam viam ne ambules.

Walke nat by the hyghe waye, that is to saye, as S. Hierom expoũdeth it. Folowe not the errours of the people. For it is not possible, that those thynges whiche be best: can please the most parte of folke. Thy precepte of Pythagoras is nat muche disagreynge from the Euãgelical doctrine of Christe, whiche monysheth vs to flee the broade & wyde waye that the moste parte of men walke in, and to entre into the narowe and streyght waye whiche is lytle beaten, but leadeth to immortalitie and lyfe euerlastynge. Hiero. Math. 7

Aduersus solem ne loquitor.

Speke not agaynst the son: that is to saye, Stryue not agaynste ma-

nifeste and euidente thynges. For the thynge that is apparant, and whiche no man denyeth: we call as cleare as the Sonne.

Hirundines sub eodem tecto ne habeas.

Kepe no swalowes vnder the same rouse of thy house. That is to saye. Bryng nat vp, neyther kepe thou company with suche as in thy prosperite seke thy frendeshyp, but in aduersitie or whan they haue theyr desyre, forsake the. The swalowes propertie is, in the spryng tyme of the yere to repare to a mans house, and vnder his rute to nestle, but so sone as she ones hath brought vp her yonge, whan it is towardes wynter: anone she forsaketh his company without any thākes gyuyng or good tourne doynge for harborynge and lodgynge of her. Suche vnkynde byrdes or rather beastes

beastes there be nat a fewe in the worlde, whiche neuertheleſſe tyll they haue obteyned theyr pray that they hunt for.pretẽde to beare moſt hartie and entier loue vnto the. But the ende declareth all.

Panem ne frangito.

Breake nat breade. Here he admonyſcheth vs (ſayeth Eraſmus) that we breake not amitie or frendeſhyp which thyng is ſignifyed by bread. For in olde tyme it was the maner to ioyne frendeſhyp by eatynge togyther of breade. And therfore alſo Chriſt oure capitayne and ſauiour by diſtributyng of breade dyd ſtablyſch & as it were cõſecrate perpetuall amitie betwene his diſciples and folowers. Wherfore whẽ Pythagoras cõmaunded his diſciples not to breake breade: he meante not that they ſhulde nat breke ỹ breade whiche they dyd eate, but ỹ thynge

whiche by breakynge of bread in
those dayes was vnderstande that
is to wyt, a sure and perpetuall a-
mitie and loue betwene thē selues.
what shall I say? Christen men be
in dede breakers, but no eaters of
this breade that Pythagoras spea-
keth of. what discorde, what con-
tention, what mortall hatred, is be-
twene Christians, it wolde make a
true Christen mans harte blede to
se. And yet Christ w̄ a farre grea-
ter solēnitie taught his dysciples
this concorde, thē euer Pithagoras
dyd. At a solemne souper the nyght
before his departure oute of this
worlde from vs, he toke bread, and
thankes yeuen, brake it and sayde
to his disciples, take, eate, this is
my bodye, whiche is betrayed and
broken for you. This do ye in re-
membraunce of me &c. Lo with
how expresse & lyuely a sacrament

Mat 26
Mar 14
Luce. 22
1 Cor. 11

he

he hathe incorporate vs into hym selfe. He maketh vs all one with him, yea and all one togither with in our selues. And yet setting this moste sacred Symbole and sacrament at naught, by malice and dis corde we disseuer our selues one of vs from an other, yea & cõsequently from hym that thus in his owne bodye hathe knytte vs together.

Is not the breade (sayth S. Paule) whiche we breake the partakynge of the lordes body? For we beynge many be one breade and one body. we be al partakers of one breade and of one cuppe. Christ hym selfe speakyng of Iudas who vngentye betrayed hym sayde. He that eateth breade with me hath lyfted vp his hele ayenste me. I praye you do not we Christẽ mẽ (at leaste wey which wyll so be called) expresse & resemble Iudas? pearlye by this solemne 1.Cor.10

ſolemne ſacrament we be incorporate in Chryſte, we be partakers of his body, we eate ỹ miſtical breade This in outwarde apperaunce is a ſymbole and argument of an excedynge vnitie and brennynge charetie. But inwardely very Judaſſes yea and outwardly to, we lyfte vp our heles, we kycke, we ſpurne ayenſte Chriſte, Wherfore to returne to my purpoſe we we be breakers and not eaters or (to ſpeake more truly) we be vnworthy eaters of this myſtycal breade not diſcernynge the lordes bodye. And for this cauſe I meane for the prophanacyon of this ſacramente no doubte the terrible threteninges that Paule ſpeaketh of, be come vpon vs. Many of vs be weake and many ſlepe.

FINIS.

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am Powell.
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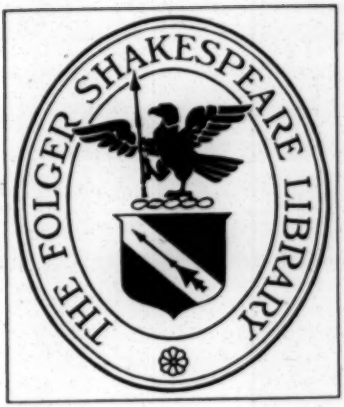
M. D. L. the. xx.
daye of Apryll.

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